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Zion's Herald.

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THE CURRENT ISSUE.

The paper that will attract widespread attention in this issue is the first of a series of three articles on "The Great Problem," from the scholarly pen of Dr. Abel Stevens, who handles his vital topic in the original and elegant style peculiar to Methodism's historians.

"An Inquiring Spirit" asks the trenchant question, "Who are the Leaders?" and proceeds to discuss his subject in clear, unimpeachable terms, with the result that to brush away many reverential cobwebs and to awaken some sleeping, self-satisfied Methodist Episcopals.

Pages 2 and 6 are devoted to League interests this week—choice and helpful reading being provided for the younger portion of the HERALD family. The President's Note Book will receive attention first. Rev. H. Hewitt has an interesting literary article on "Brownings among His Peers in the Poets' Corner." Our girls must not fail to read the selected sketch, "A Sister's Influence," and profit thereby. Rev. W. H. Meredith aptly describes "John Wesley's First Chapel." Bishop Vincent portrays the Epworth League and Epworth rector, St. Botolph's "Side Book-shelf" is worth looking at, and Mr. Upham has gleaned and gathered into his corner an abundance of news "Fresh from the Field."

The Sunday readings, "White and Red;" the Prayer-meeting Topics; "Notes on Letters;" "Junior League;" and the strong and suggestive story by Rev. George S. Batters, with poems and selected matter, help to make a profitable 6th page.

The "Memorial Service" to the late Rev. Dr. Joseph Cummings is reported at length on the 7th page.

Editorial attention is given to the proceedings of the Presbyterian Assembly at Saratoga, and to the further deliberations of the General Conference of the Methodist Episcopal Church, South.

The Outlook.

The revenue cutters "Bear," "Corwin," and "Rush" will patrol Bering Sea the present season for the protection of the seal fisheries. Their instructions, however, will not be limited to the seizure of seals, and the silly farce of putting a prize crew of one man on board; they will proceed to dismantle vessels captured as poachers. That this will be forcibly resisted, and that bloodshed will result, is, of course, apprehended. It is to be hoped, however, that the exasperating controversy will be diplomatically settled before these extreme measures are resorted to.

The absorption of the St. Louis & San Francisco road by the Atchafalaya corporation, which was officially announced last week, does away with the vexatious joint control of the Atlantic & Pacific railroad by the two companies, which has been exercised since 1886, and brings the entire system under one management. It secures, in addition, for the Atchafalaya line into St. Louis, and a consolidated line through the Southwest into Mexico. Further, as the St. Louis & San Francisco road taps the Gulf, Colorado & Santa Fe at Paris, Texas, a mere glance at the map will show how valuable a short cut this will give from St. Louis to tide-water in the Gulf of Mexico. The mileage of the Atchafalaya now reaches \$966, which puts it at the head of all railway systems. With its Pacific, Gulf and Lake termini, there is little doubt but that it will also be long touch the Atlantic, and then if its finances are successfully managed, it will be difficult to find the superior of this magnificent system the world over.

Considering the conceded necessity of a reduction of the national revenue, and the past ill success of repeated congressional efforts to bring about an approximate parity of receipts and expenditures, the administration leaders are entitled to great credit in so promptly carrying through the House of Representatives a scheme for tariff revision. That the scheme is open to criticism in many of its details, is frankly admitted; that some industrial interests are seriously affected, cannot be denied—no readmission is possible which does not jostle somebody—but there is this to be said of the McKinley bill: It protects the farmers, who constitute nearly half the population of the country, and whose grievances are entitled to relief; and yet, while duties are newly imposed or advanced for their protection (and the same is true of certain departments in the wool and iron interests), the bill is so drafted as to secure the desired reduction in revenue. It will, without doubt, run the gauntlet of the Senate without material change.

That the "age of aluminum" is shortly to dawn, when this metal will to a great degree take the place of steel, is evident from the fact that a process for reducing it has been patented by which it can be put upon the market at less than \$1 per pound. Only a few years ago it was worth more than gold; it is believed that in a very short time it can be furnished at twenty-five cents, and will inaugurate vast economic changes. Aluminum is very abundant, forming, as is estimated, one-twelfth of the crust of the globe. It is tough, malleable, ductile, non-tarnishable, readily alloys with silver or gold, is sonorous, and a good conductor of heat and electricity. But its chief advantage is its lightness—about one-third that of iron. Ships can be made of it, engines built of it, and the former, by reason of its low specific gravity, will

have greatly diminished draught of water, and can be propelled at double the present rates of speed. There will be a demand for it for houses, passenger cars, bridges—in short, for almost everything for which wood and steel are now used. The "plant" about to be erected in Atlanta, to produce 2,000 pounds per day, will be the pioneer of an industry the extent of which no one can at present conjecture.

That very serious industrial condition known as "sweating" has been undergoing an exhaustive investigation by a committee of the House of Lords. The problem proved too complicated, and too full of condensed misery, for them to grapple with it successfully, but yet their report brings to light a good many scandalous facts and contains some recommendations which, if carried out, will mitigate some of the suffering. "Sweating" is a term applied to the system which keeps employees at hard labor for starvation wages. Unscrupulous competition reduces prices of various manufactured goods—tailors, for example—to a minimum. The stress of this reduction falls upon the unhappy creatures who make the articles. Unfortunately there is an excess of this kind of cheap female labor. Still more unfortunately, the unmarried women, who depend upon the scanty pittance doled out to them for their unremitting work, have to compete with many of their sex who are married and who try to eke out the small wages of their husbands by taking work to their homes for employment in the intervals of domestic duties. Thus, not only is the compensation reduced to the merest fraction of living wages, but there is not work for all. No efficient remedy is possible for this deplorable state of things so long as greed is the ruling passion, and yet, in the opinion of the committee, something can be done: In government contracts for clothing and accoutrements an example can be set for giving a fair day's wage for a fair day's work; workers can co-operate and insist upon increased wages and shorter hours; an increased number of factory and sanitary inspectors can be appointed; women employed in chain and nail-making can be forbidden by law to handle the heavy sledgehammers, etc. But the surest path to amelioration is such discussion and agitation as shall lead to "an increased sense of responsibility in the employer and improved habits in the employed."

The scheme of an intercontinental railway, to connect North and South America, did not originate with the Pan-American Congress. For ten years, at least, at different times, our national legislature has been solicited to sanction and aid this project. The recent rapid development of railways in Mexico and South America, which can be utilized either as laterals or as part of the trunk line, together with the unanimous action of the late Conference, will doubtless give force to President Harrison's recommendation, which provides for a survey of the proposed route and asks for an appropriation of \$65,000 as this government's share in the preliminary work. The President's recommendation has been formulated into a bill and introduced by Representative McCreary. It authorizes the President to "invite the several governments of Mexico, Central and South America to co-operate with this government in the appointment of an international commission to examine the possible routes, cost and advantages, and to make a proper survey for a railway between these Southern Republics and the United States. This Inter-Continental Commission of Engineers shall meet in Washington as soon as practicable, to be composed of not more than three engineers from each nation. The bill recites that, so far as the common interests will permit, it should unite the principal cities lying in the vicinity of its route, and that if this cannot be done without great inconvenience, branch lines should be surveyed to connect these cities with the main line. The construction and operation of the railway shall be at the expense of the concessionaires or to the persons sub-letting the work. The expenses incident to the surveys, salaries of commissioners, etc., are to be assumed by the nations accepting the propositions. Sixty-five thousand dollars are appropriated by the bill to cover the proportion of expenses due by the United States."

Contributed Articles.

WHO ARE THE LEADERS?

AN INQUIRING SPIRIT.

SOME curious statements were recently evoked by the inquiry, "Who in the Methodist Episcopal Church are the five or ten leaders in theological and sociological thought?" Men were surprised at the question first, and then at their own answers. It may be that a wider effort to meet the query would help to mark the lines upon which the church is in the new decade to form itself, and suggest what the leaders must be, if not who they actually are. The present, midway between two General Conferences, may be an opportune time to broach the subject, the delicacy of which would be more apparent if seen in the atmosphere of the great quadrennial tournament.

To the question above a well-known pastor gave reply:—
"Your question as to my opinion, in the matter of the leading thinkers, or rather the leaders of theological and sociological thought in the Methodist Church, strikes me. I had a chance to make out my own list before I had a chance to make out one from the opinions of other and able men. My list ran about as follows: No. 1. ? No. 2. ? No. 3. ? No. 4. ? No. 5. ? I could not find the men who have any reputation among us as leaders of theological, much less of sociological, thought. And in the company of men I met, they had the same opinion. It is a singular conclusion to come to, and yet this was my honest opinion. I am sure that if I wish to look up some living question, I do not go to the writ-

ings of any of our living men. . . . The fact of it is, we are not developing that sort of men. Our pastors are too busy, and the church demands practical men rather than scholars, and the most of our men have few if any ambitions outside of their parishes. There is a sort of unwritten law in Methodism against meddling in outside questions."

He then names two bishops, a professor of theology, and two college presidents, as nearest the pole of leadership.

Another pastor, equally prominent, says:—
"I do not think that the men who are leading the thought in our church on the subjects named belong to the Methodist Episcopal Church. More and more our ministers and intelligent laymen are reading books composed by people outside of our communion. We have not a theologian in the church whose best book would command a sale of five hundred copies outside of the communion. I confess that I do not see upon the horizon more than two or three men who are likely to attract even general attention as leaders of thought. . . . The fact is, our system is not favorable to the development of first-class thinkers. Have we produced one such thinker during all the years of our history?"

A third responds:—
"We have few leaders, and few of these with any following."

He then names thirteen—ominous number—three bishops, two college presidents, two college professors, five professors of theology, and one editor, as possible leaders, and adds:—

"I am impressed with the paucity of thinkers as well as of issues in our denomination just at present. The Presbyterians have the floor to-day, with Congregationalists and Episcopalians close seconds."

Clearly enough, Methodism seems to this brother to be between seasons as to leaders.

A college professor says:—
"As to who shall be greatest in the matters you mention, I am quite at a loss. I doubt if any one is greatest, or even great."

And, finally, one whose service in the church has been long and honorable, writes as follows:—

"I am surprised at the effect produced by your question. I wonder if we have any minds that may be called 'leading.' At least I know few men to whom men look for opinions that they may follow them on either theological or sociological subjects. . . . I have given the subject as much time as anybody, but in his study of the highest order, and will it mold public thought? I confess I cannot be confident. I like to read—books, but I am not a profound original, leading?—is quite a scholar. So I suppose are—, and I don't see the material yet in—. Some men hardly known to the world I rank high in ability, like—. The fact is, you have 'stumped' me. I cannot make out the list. There is no Whedon, or Curry, now as there was a decade ago, and none in their places as 'leaders.' Not an editor do I rank as a theological or sociological leader. It betrays the thought in my mind that some young men ought to give themselves to profound theological studies—if not sociological ones. . . . There are young men scarcely known in whom I find the possibilities of what you ask, but it is yet unachieved."

Let it be understood that these are not the opinions of disappointed men. They are, with many others whose words are not quoted here, earnest ministers, themselves strong thinkers, and close observers of the signs of the times within and without the church.

Several queries are naturally started:—

1. Are the general conditions of our time inimical to dominant personal leadership? It is often said we have no more statesmen. Is the general level rising, so that mountains seem less lofty than formerly? Would Matthew Simpson have been as great, had he been born in 1845 instead of 1811?

2. Do we possibly discern the leadership of thought only after the thinker is gone? Do not Wesley and Maurice and Arnold and Bushnell control thinking now as they did not in their lifetime? Perhaps we are too near to measure men justly. Especially in the close contacts of Methodism—by whose polity all men are declared "free and equal" whether they are really so or not—it seems not difficult for men to underestimate each other after the manner of 2 Cor. 10: 12.

3. Does officialism arrest the development of intellectual power? It can but retard scholarship. The "qualities that win" are those which make a man immediately serviceable, not those which make him permanently and profoundly influential in the thought world. It sometimes seems as though some men high in position among us might have become great had they been free from serving the tables as peripatetic bishops and presidents of callow universities.

4. It is an old story, this about the itinerant system requiring practical men rather than scholars or thinkers—but it is undoubtedly true. Who in the ranks has not felt it? Has the era dawned when in the young minister's mind must be stirred some ambition to excel in ways the results of which cannot be tabulated in Conference Minutes or paraphrased in the congratulatory column of the church paper? Possibly upon our chief pastors and professors the duty may rest of planning for young men of intellectual promise such adjustments of work as shall give to those whom the future will demand as leaders opportunity to gain the necessary equipment and to gather the essential force.

5. After all, do we need any leaders? Will not wheel-horses do as well? This depends upon the difficulties of the road, the condition of the coach, and the load we plan to carry. As a matter of fact, the average Christian of to-day is meeting with a thousand new problems of thought and life. The road over which the church must take its way must scale some high hills and find safe foundations in some boggy places. Under such conditions the team that draws most needs the inspiration and guidance of that which, less burdened, can keep ahead of the old and nearer to the new. Methodists are content with their theology, it is often said. Quite true. And yet Methodists are considering many questions concerning which their standards give them no answers. The church of to-day is confronting social problems of the most tremendous import. Who is teach-

ing our young men sociology, and what great mind among us has obtained the mastery, and can tell us the truth which we must know soon or surrender in the contest?

It is more than possible that some may not have observed the absence of leaders at present; that some may rejoice in the dearth of dominant minds, arguing therefrom the greatness of the church and the strength of the masses; and that others may explain how it has come about and can forecast for us the leaderless future.

At least, the situation is not without its interest, and they who comprehend it might well address themselves to the task of explaining it clearly to others.

THE GREAT PROBLEM.

DR. ABEL STEVENS.

THE whole civilized world is becoming almost tremulous with anxiety about the Labor Problem—the contest between wages and capital, the rich and the poor, work and wealth. Its phases are various, but their ultimate significance is identical.

The great May demonstration throughout Europe and America was only a passing lightning—a notably peaceful one, upon the whole, let us thank God; yet profoundly significant to thoughtful observers.

Indisputably this question is to be the next great problem of the race; or, rather, it has already become

The Supreme and Irrepressible Question of the social and political world. There will inevitably be much friction; perhaps some disastrous abrasion, in the process of its evolution, and most other great questions will be either eliminated or absorbed by it; chiefly the latter, I think.

But it is a normal problem; it comes up legitimately in the progress of civilization; and, in spite of deplorable temporary accommodations, it will be one of those grand strides, forward and upward, by which humanity has been achieving its glorious destiny; for glorious that destiny must be, according to the most obvious conditions and the constantly augmenting capabilities of the race, even apart from its best religious predictions about the subject.

Prince Bismarck is reported to have lately expressed his conviction of the beneficent tendency of the problem. It has arisen, he said substantially, in the natural evolution of history; it is one of those antagonisms which develop humanity. I think we may advance farther, and (surprising as it may be to some readers) affirm that the problem is eminently a Christian fact—a necessary evolution of Christian ethics and of our Christian civilization, notwithstanding the avowed skepticism and anarchism of many of its leading agitators and organizations in both Europe and America. I venture even to assert that

It is Exclusively a Product of Christian Thought—and this is an aspect of the subject that seems hardly to have attracted the attention of the ever-increasing thinkers who are agitating the world about it.

Geographically it is limited to Christendom. You find no traces of such a question in Turkey, Arabia, or Persia, among the Mohammedans; in India among the Brahmans; in Burma, Siam, or China, among the Buddhists and Confucianists; or in any other non-Christian land. The classic republics, and even the Roman agrarian nations, had no intimate affinity with the essential idea of this great modern movement; they were little more than accidents of time and place, with hardly any theoretical, and, especially, any ethical basis.

Why is the problem so geographically and historically a Christian one? It is because Christianity alone is so slightly a religion of mythology, so thoroughly a religion of humanity, as to make mankind (not in castes, or classes, but as a whole, for both time and eternity) the one, consummate object of its sympathies and labors. The rich man in his palace, and the poor man forgotten at its gates, are both, never forgotten by Christianity. Humanity, humanity as a whole, and humanity alone, with an indifference amounting almost to tact scorn for its adventitious discriminations, is the grand "objective" of the whole Christian dispensation. The personal Christ, as Divine Humanity—an Incarnate Divinity—is the summary idea of Christianity; and its personal Christ represented the lowliest humanity, designedly, because this is the humanity of the masses, of the aggregate race. His birth in a humble family; His shelter in the manger; His homeless sojourn always among the poor; His choice of lowly men for His apostolic representatives; His death by public execution—all had a meaning; all expressed His relation to the common, suffering humanity. He was "made in the likeness of men;" He "took upon Himself the form of a servant"—"doubtless, a slave;" He was "the friend of publicans and sinners;" He "had not where to lay His head;" He was "a man of sorrows and acquainted with grief." Yes, this impersonation of the Christian ideal was the ideal impersonation of our common humanity; and He lifts the beggar, Lazarus, from amidst the dogs at the gate to the heights of heaven, and casts the heartless Dives from the banquet table of the palace down into the utter abyss. "Christianity," said the author of "Ecce Homo," "is enthusiasm for humanity." Its Founder, though the lowliest of men, is the "King of Glory;" "seated at the right hand of the majesty on high;" "made higher than the heavens;" and yet His name is the most democratic word in the universal speech of men, and His "kingdom" means the reclamation, the elevation, and divine reorganization of universal humanity. Christianity must become disloyal to its Founder, and contradictory to its very self, before it can fall to take side with the masses in the great

problem of the day. It alone can furnish a pacific solution of that problem. Let us not for a moment, doubt that it will do so. Let us not doubt it, though there may be much attendant disturbance before the solution is reached, as has been historically the case with every great movement of humanity. The astute Italian intellect which, for more than a thousand years, has controlled from the Vatican most of the great nations of Christendom, perceives the opportunity which Christianity has in this great movement, and is endeavoring to avail itself of it. The Pope has become the avowed friend of the workingman. His chief representatives abroad, as Cardinal Manning in England, Cardinal Gibbons in America, etc., are co-operating with him in the same policy. Protestantism may well study its duty in the case.

It is one of the capital features of the Christian oracles—a highly philosophic feature—that they teach

Infinitely more implicitly than Explicitly. They are thus adapted to all times and places, and can meet those contingencies, or crises, in the progressive history of humanity which may require new ethical adaptations.

The teachings of the great Master and His representatives were sufficiently minute and practical for their transitional times; but the greatest teaching of Christianity was that ethical ideal, that implicit, rather than explicit, standard of morality, which, while specifying no detail of life, comprehends all possible life. The first two words of prayer which Christianity puts upon the lips of its disciples express the two greatest religious conceptions known to our world—the Fatherhood of God and the brotherhood of man—the two which are fullest of implicit ethics. "Our Father which art in heaven." He is not taught to say my Father (though that may be admitted in some sweet moments of intimate devotion), but habitually he must say our Father. He must associate his fellow, suffering creature, his undivided race, with himself, when upon his knees before his God. Here is not only the fatherhood of God, with all the implied filial affections and filial duties of His child, but here is the sublimest assertion of human fraternity ever made among men. This is what I mean by the "implicit" ethics of Christianity. Christianity taught submission and respect for government even when the worst tyrants reigned at Rome. Did it, then, sanction tyranny? It taught fidelity under slavery, and an apostle returned a runaway slave—for a servant." In the New Testament, generally meant slave. Did it, then, sanction slavery? It taught its women to regard the prevailing oriental restrictions on their sex. Was it, then, opposed to the emancipation of woman?

Quite otherwise. Historically we know that it did, in time, extinguish Roman slavery, Roman infanticide, and the gladiatorial theatre, and took side with liberty and the elevation of woman, though it is still in the process of its evolution in some of these respects. To have explicitly attacked these great evils (which were mostly wrought in the structure of oriental and Roman social and political life), would have been premature; it would have brought the whole Roman power at once, and overwhelmingly, against the incipient, the but-partially-organized church. It attacked them, therefore, cautiously, "implicitly." In regard to slavery, for example, the apostles knew that to attempt directly to break it up would be an attempt to break up the social system of the empire and be disastrous to the infant church; but they knew equally well that they were organizing, in the church itself, certain moral principles and inviolable potentialities which, if wisely guarded in the outset, would, in time, sweep away the very foundations of the Roman social evils—the tyrannical throne, the gladiatorial coliseum, infanticide, slavery, etc.

Some of our anti-slavery veterans remember well how pro-slavery churches used the scriptural teachings in our great national controversy. We had to remind them that the implicit ethics, the very genius, of Christianity are against slavery; that the brotherhood of man, under a common God and Father, with a common Redeemer, and a common eternal destiny, renders slavery among Christians iniquitous and intolerable; that we Christians were not struggling, like the apostolic church, against a nation of pagans, for the rights of humanity, but that we, the church, were ourselves the guilty nation; and that, therefore, not the merely prudential and temporary precautions of the hour, but the general ethical principles of Christianity, applied to our case. This was our only eligible ground; and it was logically unassailable. It was especially taken by that ablest scholar of Methodism, in his day, the high-minded and noble-hearted John McClintock, editor of our *Quarterly Review*, and himself a prisoner for the slave in the jail of Carlisle, Pa.

This theory of the implicit, the implied, ethics of the Gospel, cannot be too highly appreciated as the moral strength and glory of Christianity—it is Gibraltar, against which all the guns of the world must fail. And this, I repeat, by its inculcations of the brotherhood of man, the parity of the race before God, has come, at last, in our due time, to sound

The Forward March of the Great Social Movement of the age. The masses, the millions, are the world; and the world, not select classes of it, is the kingdom of God on earth, or is to be it. Christianity will stand up for the millions, unless it falls from its integrity and its own highest logic. In meeting and solving this great problem, we believe it will win one of its greatest triumphs, perhaps its final conquest. It will therefore carry with it forever the hearts of the millions.

I have said that this problem will perhaps eliminate, or at least absorb, most other great questions of the day—most probably the latter—the questions of mercantile and financial legislation; of tariffs, "protection,"

"free trade," incorporated capital, "trusts," "nationalism," "individualism," etc. The "prohibition question" itself is at the very heart of this problem of the salvation of the people. It is already beginning to affect, theoretically at least, one of the greatest and most despondent problems which have engaged the attention of thinkers, namely, the abolition of war. In another article I shall ask the attention of my readers to this subject.

The Religious World.

—The Bowman M. E. Church at San Jose, Cal., was dedicated Sunday, May 11.

—Bishop Hurst and three of his children sailed for Europe on the "Germanic" last week.

—In Switzerland there are 340 Young Men's Christian Associations, with a membership of 4,850.

—Rev. C. S. Nash has accepted a call to the professorship of Hebrew in Hartford Theological Seminary.

—Rev. Dr. Bridgman, pastor of one of New York's fashionable Baptist churches, has adopted the Geneva gown as a pulpit dress.

—At the late grand rally of the Salvation Army in New York, Marshal Booth reported that the Army in the United States has about 350,000 members.

—World Wide Missions says that there are now eight mission ships cruising in the North Sea, each a combination of church, chapel, temperance hall and dispensary.

—Miss Harriet M. Dayton, the first deaconess of the Protestant Episcopal Church, who was ordained by Bishop Cox ten years ago, died at Geneva, May 13.

—The work on the Adoniram Judson Memorial Church in New York was begun the first of May, and it is expected to have the basement ready by next October.

—At the twenty-fifth anniversary of the National Temperance Society, Dr. Cuyler was elected president, Bishop E. G. Andrews, vice-president, and J. N. Stearns, secretary.

—A new Christian village has been started among the Nagas of the Assam hills, called Abmu (A. B. M. U.) from the initials letters of the American Baptist Missionary Union.

—The government of Siam has sent six of its brightest young men to be educated at Westminster College, of the United Presbyterian denomination, located at New Wilmington, Pa.

—Mrs. Dr. J. H. Baylis has moved to her new home at Evanston. It is a beautiful home. "But," says Mrs. Baylis, "it does not bring our dear one back to us, and life seems so changed."

—Mr. Henry M. Flagler, who has done so much for St. Augustine, Fla., has agreed to give a lot estimated at \$25,000 and \$25,000 in money to build a Baptist church edifice in that city, provided \$75,000 more is raised.

—Queen's Chapel Farm, near Washington, D. C., containing twenty-seven acres, has been presented to the Lutheran Church as a site for a home for the aged, by Mrs. Sarah Uteemere, a member of the Church of Reformation.

—Rev. Jacob Freshman, pastor of the Hebrew-Christian Church in New York city, is encouraged in his work by receiving two Hebrew converts into church membership, Sunday, May 11, and baptizing another convert the 18th.

—The Congregational church, called by Rev. E. B. Furish, of Lockport, N. Y., sustained him in his condemnation of dancing, card-playing and theatre-going, which led to the withdrawal of fifty or sixty of his congregation and the formation of a new church.

—Professor Bennett, of Garrett Biblical Institute at Evanston, Ill., recently received from members of the senior class a gold-headed cane engraved with a tassel of wheat at its ripened and the inscription Mark 4: 28—the figure and text of the Professor's baccalaureate.

—The beautiful Piddie Memorial Church (Baptist) at Newark, N. J., was dedicated May 11 with services of a most impressive character. The edifice, costing \$250,000, was erected with money given by the late Thomas B. Piddie, and the site, costing \$100,000, was purchased by the congregation.

—The venerable Rev. Dr. H. B. Wallbridge has resigned the rectory of Emmanuel Protestant Episcopal Church in Brooklyn. Dr. Wallbridge has the unique record of having served two churches for twenty-one years each, the first being Trinity Church, Toledo, O., and the other Emmanuel Church which he now resigns.

—It is expected that the Congregationalists will hold an international council in London in July, 1891. The committee recommend that the council consist of 100 delegates from England, 100 from America, and 100 from the rest of the world. Dr. Storr, of Brooklyn, will be asked to preach the inaugural sermon.

The annual report of the American Bible Society has an amendment calling special attention to the subject of illiteracy and its alarming growth. According to the amendment, three-quarters of a million families have been found without Bibles during the past eight years, and almost three hundred thousand families refused it even as a gift.

—Mr. Fletcher Harper, of the firm of Harper & Bros., and a son of Fletcher Harper, the youngest of the four original brothers who established the well-known publishing house of that name, died, after a lingering illness, last week, at the age of 61 years. Mr. Harper married a daughter of Rev. Dr. Durbin, of the M. E. Church. Mrs. Harper was a well-known leader in charitable work especially among working girls, and long bore among them the title of "The Princess." She died a few years ago.

—The Third Presbyterian Church, Chicago, is prospering greatly under the pastorate of Rev. Dr. J. L. Withrow. On May 4, 36 new members were received, and during the last church year 153 have been added. The New York Observer says: "Since Dr. Withrow's pastorate began, in 1886, \$26,000 of mortgage debt has been paid, and over \$5,000 expended on heating apparatus, \$1,200 for street improvement, and over \$4,000 for special repairs and additions to the church edifice. There is left in the treasury a balance of about \$4,000."

—The beautiful church presented to the Methodist society of Lewisburg, Pa., by Mr. Thomas Beaver, of Danville, Pa., in memory of his father, Rev. Peter Beaver, a member of the Philadelphia Conference, was dedicated with appropriate services, May 14, by Bishop Foss. The church is built of Eschold blue sandstone from Cleveland, O., and has a fine Beaver Memorial Window, the theme of which is Christ blessing little children. A chapel, containing the pastor's study, main Sunday-school and infant class-rooms, and a parsonage, built of the same material, are included in this princely gift of a Presbyterian layman to Pennsylvania Methodism.

The Epworth League.

New England District.



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Charles B. Barnes, Auditor.

PRESIDENT'S NOTE-BOOK.

We have seen the new organ, and like it very much. We do not mean the "Epworth Organ," a musical instrument advertised by an enterprising Western company, which, we presume, is worthy of its beautiful name; but the Epworth Herald, published in the interests of the League under the editorship of Dr. Berry. It is a good-looking paper, full of fresh information, wide-awake comment on church and general affairs, suggestive articles from some of our best writers, and well-selected spiritual reading. We hope it will be taken in all our homes and be the banner waving at the head of our columns as we, young Methodists, march out to join the ranks of young men and women from all the churches, in a holy crusade against the retreating hosts of sin. Let us have clubs of subscribers in all our chapters!

We must say once more, do not overload the programmes. The public exercises in an evening meeting should rarely exceed an hour in length, and never an hour and a half. Some of our gatherings keep so late as to be dissipating in their influence. A few well-chosen exercises, with plenty of time for social greetings, is the wise method.

We attended, the other evening, a "communion." There were present Epworth Leagues, Societies of Christian Endeavor, Young People's Associations, and Young People's Unions—representing Baptist, Congregational, Methodist, and Presbyterian churches. The house was full. The service opened with the singing of hymns for half an hour, followed by a half-hour of prayer and testimony. After this came an address, and then the benediction. This was followed by a social hour in the vestries. There was no collation, no literary exercises. It was not the exaltation of one society above another, nor an hour when denominational relations were forgotten. It was the coming together of the young people of the churches each with their distinctive peculiarities recognized, yet all held subordinate to the idea of fellowship. It was simply and impressively a season of united worship. The idea originated in the mind of one of the pastors of the city, and has been carried out very successfully a number of times. We heartily commend it, for we "believe in the communion of saints."

WILLIAM INGRAHAM HAVEN.

BROWNING AMONG HIS PEERS IN THE POETS' CORNER.

REV. H. HEWITT.

AS the year 1889 was about to expire, amid the Cimmerian gloom of a dense December fog, an unusually large concourse of people, comprising many of the most distinguished representatives of intellectual and literary England, consigned the mortal remains of Robert Browning to their final resting-place in the

Poets' Corner of Westminster Abbey. The famous "corner" is a comparatively small but densely-crowded space, occupying the southern transept of the ancient and historic edifice, honored as the crowning-place of English sovereigns for many centuries.

Not all, of course, of those English poets who may be said to have attained distinction, share the honor of interment in this world-renowned home of the illustrious dead; nor are the Abbey precincts the only place in the British metropolis where to be buried is to be the recipient of a national honor. St. Paul's Cathedral is crowded, in certain parts of it, with busts, statues, monuments, and mural tablets. Even the magnificent structure itself has been made, by the gratitude and veneration of the English people, the memorial of the sovereign genius and achievements of its architect, Sir Christopher Wren. For over one of the entrance doors under the spacious dome is a large polished marble slab on which the great craftsman's epitaph is inscribed, concluding with the words: *Lector... si monumentum quaris circumspice* ("Reader, if you seek his memorial, look around you").

The honor of interment in the national Cathedral is conferred by vote of Parliament. Interment in the Abbey is under the control of the Dean of Westminster, guided, of course, by public opinion and sentiment. Of the two the latter is the greater and the more coveted distinction. When, therefore, the leading representatives of the art, science, philosophy, learning, and literature of England laid the bones of Browning reverently to rest among his peers in the Poets' Corner, the nation that gave him birth seventy-seven years ago, tendered to his memory the highest final tribute it was in its power to bestow. And in so doing it marked not only its high appreciation of great intellectual power and a brilliant literary record, but also of distinguished moral excellence and purity of character. There was a fine balancing of the moral, mental, and emotional qualities in the constitution and character of Browning. And it might be said of him as Ben Jonson said of Bacon, though with greater truth, that

"His even thread the fates spun round and full Out of their choicest and their whitest wool."

There are, no doubt, a few who occupy the precious space consecrated as the last earthly resting-place of the "choir that cannot die," whose right to be there, judging, at least, from the standard of merit insisted on in recent years, may be fairly disputed; but their admission was not the triumph of a religious sect, a political party, a social clique, a school of philosophy, or a wealthy guild or corpora-

tion. It was the mistake of a nation. Of such second-rate poets as Cowley, Beaumont, Denham, Prior and others it could scarcely be said,

"Souls shall rise in their degree,
Butterflies may dread extinction,
You'll not die; it cannot die."

But if Browning's casket was lowered into its narrow resting-place immediately under the shadow of Cowley's monument, and in the near neighborhood of others of smaller name and renown than his own, he would have had no need to complain of the majority, whom, in that sacred spot, he was

To join in the Fellowship of the Long Sleep. Near by is the tomb of old John Dryden, who had soft words for ignoble and unworthy friends, and severe ones for noble and magnanimous foes. In one of the angles of a clustered pier of the transept aisle stands the beautiful bust of Longfellow. On the walls are the finely-sculptured figures of Samuel Butler, author of "Hudibras;" of "rare Ben Jonson," as the inscription designates him; and of John Milton, with his calm and solemn beauty. Right opposite the newly-made grave of Browning stands the monument of Chaucer, the first great poet of a resurrected and regenerated English; the man who more than any other shed a soft and tender light across the darkness of a dismal age. And though it is not in Westminster Abbey, but in the small and unpretending church in the quiet and sleepy old town of Stratford-on-Avon that the acknowledged sovereign of the great commonwealth of English letters makes his touching plea to posterity for an undisturbed repose in death, yet the immortal creator of "Hamlet" has his memorial scroll in the Poets' Corner, on which is inscribed the well-known passage from "The Tempest":—

"The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rock behind."

Here, then, among the sweet singers of our language and race for many ages past, some of whom were examples of the frailty and weakness of our common nature, and others notable instances of its moral and intellectual grandeur, repose in hope the remains of one who loved to invest the great unknown and unseen future with the charm of a sublime expectation.

"Somewhere, below, above,
Shall a day dawn—this I know,
When Power which vainly strove
My weakness to overthrow
Shall triumph; I breathe, I move."

"I truly am at last,
For a veil is rent between
Me and the truth which passed
Fifteen, half-guessed, half seen,
Grasped at—Not gained—held fast."

"I for my race and me
Shall apprehend life's law;
In the legend of man shall see
Writ large what small I saw
In my life's tale."

It was nobly fitting that, to the sweet and tender music of lines written by her who shared with him his clear-sighted faith in the life unseen, the profoundest poet of his time should be brought to the place of silence:—

"O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailers hoap!
O strife! O curse that o'er it fall!
God strikes a silence through you all,
And giveth His beloved sleep."

Auburn, Me.

TWO OR THREE.

There were only two or three of us,
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care.
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

We knew His look in our leader's face,
So rapid, and glad, and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me!"
And the grief that was like a pall;
And none unbared the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Whoever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And the grief that was like a pall;
'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

—MARGARET E. SANBORN, in *Congregationalist*.

A SISTER'S INFLUENCE.

"I only had a sister, Cousin Helen, but I am so lonely. You know since mamma died I have no one but papa and Hugh." The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" and Margie's eyes really sparkled.

"Talk with him about the many things, both great and small, that interest you. Brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen, with a troubled look in her eyes, "there has recently been opened down town an elegant saloon which is called 'The Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon where moral men can assemble without coming in contact with anything objectionable; and that many of the best young men in town spend their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much time in my own room. Thank you for your timely suggestions."

That evening as Hugh Nelson was passing

through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:—

"Are you going out, Hugh?"
"Yes," he answered with hesitancy, for a glance into the pretty parlor, with its glowing grate fire and open piano, made him almost wish that he was going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.
"Your new suit!" echoed Hugh with astonishment. "What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for you display fine taste in the selection of your own clothes. You know, Hugh, I have not been accustomed to choose for myself, and I must maintain so much. There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack he walked into the parlor, and was soon as deeply interested in the examination of dress-samples and fashion-plates as his little sister could wish.

From that time Margie followed her cousin's suggestion to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed; and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cosy parlor, Margie was startled by an exclamation of horror from her brother, and on turning toward him, she saw that he had dropped the evening paper and had buried his face in his hands. Catching up the paper, she anxiously glanced down the column of daily news until she came to this item:—

"A young man, named Chester Winthrop, was fatally wounded last evening at the Gilded Palace saloon with a pistol shot fired by David Holmes. Doubtless both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands; "and but for the influence of my precious little sister I might be as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian that she could not imagine him to such a state of such depths of degradation as Chester Winthrop evidently had done.

"After mother died," resumed Hugh, with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place to which to spend my evenings. Chester asked me to go to the Gilded Palace saloon, which, he said, had every attraction heart could wish. After much urging I consented; but on the appointed evening you wished me to help you select your new suit. As I looked into the parlor which you had made so bright and pretty, I thought some other night would do for my visit to the Gilded Palace, so I yielded to your persuasions and spent the evening at home."

"But, after that, I found every evening the same. For you always had some pleasant talk to me, and I finally came to the conclusion that our parlor was palace enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister."

"And, Margie," he continued, while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your religious experiences, that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and yielded my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon-keepers would find few victims among our young men!"

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which He saved her noble brother.—*Christian Intelligencer*.

JOHN WESLEY'S FIRST CHAPEL.

REV. W. H. MEREDITH.

AMERICAN Methodists on reaching London, like true pilgrims, wend their steps towards City Road Chapel, which has so many mementoes of early Methodism, and in the grave-yard of which lie the bones of John Wesley, and near which, in Bunhill Fields burying-ground, the mother of the Wesleys was buried, not far from the tombs of Bunyan and several of the Cromwell family.

But City Road is not the first chapel of Methodism; before it, came the Foundry meeting-house, which was not built for Wesley. The first of all the more than 100,000 Methodist churches scattered over all lands was and is the old

Preaching-Room in the Horse Fair, Bristol.

built by John Wesley's orders and superintended by himself. To help pay for this chapel, he therein organized the first Methodist class-meeting. We never go to Bristol without visiting this shrine. Some readers may remember word-pictures of it in ZION'S HERALDS of about seven years ago. Almost as soon as it was finished Mr. Wesley bought an entrance to it from Broadmead, and its name was changed to the Broadmead Chapel and Home. This shrine has been overlooked for several reasons, chief of which is that very many years ago it passed out of the hands of the Wesleyan Methodists, since which it has been owned by the Welsh Calvinistic Methodists. It was abandoned by the mother church as the result of the bitter controversy held therein as to whether Methodist preachers should administer the sacraments and preach during hours of services in the Church of England. The trustees said they should not do either, and so, shut out from the old home, they went off and built other chapels, leaving the trustees with an empty house on their hands, which they eventually sold to the Welsh church, and which has never done much in the city. It is now in a very poor state. This bitter fight between trustees and preachers ended in making Methodism a true church, and in giving Bristol many other chapels, and the world not merely a society, but a free and untrammelled church organization, second only to the Papacy in the perfection of its organization for aggressive work.

But do not think of the old place only as a seat of controversy. This was an incidental thing. It was the place of God, strong in reference to American Methodism as was no other place in the Old World. Hence came Dr. Coke, at the bidding of Wesley, for ordination as the first Methodist Bishop in the world; at the same time were ordained, in this very place, the first Methodist deacons and elders, Boardman and Pimmoor, who each received this two-fold ordination "for the American work." From this spot issued the order for the ordination of Francis Asbury, and the organization of the Methodist Episcopal Church of America, which Bishop Coke so effectively did at our memorable Christmas Conference. Most of the important interests of the founding of our church and the maintaining of our ministry at the beginning, were

directed from this old chapel. John Wesley had his first home here, and on my last visit I again sat in his study and entered his bedroom where he always slept when in Bristol. There are many rooms surrounding the great room where the preachers studied and ate, called the lecture and dining-room. John Wesley here lectured to the preachers, and this was really

The First Theological School of Methodism.

These adjoining rooms have been occupied by all the prominent men of earliest Methodism, and several panes of glass in the windows bear their autographs and mottoes. I saw "Ed. Treffry" in one of them. Thus the author of "The Eternal Sonship of Christ," which did so much against Socinianism in its day, has left his mark on the window. The present Welsh pastor promised to get us one of those precious panes of glass because of our manifest interest in the old place. The chapel has been altered but a little since the days when Wesley, Fletcher, Coke, Clarke, Webb, Benson, and other Methodist fathers made it resound with their prayers and praises. An old friend of ours happens to have in trust the original deeds, insurance policies, and other agreements made by Wesley himself, and bearing his signature. We spent a few hours poring over them, and thinking of the earliest itinerants whose signatures were appended.

Why did not English Methodists buy this chapel when it has been so frequently offered and recently put up at auction? Chiefly because they have a large chapel adjoining it, and do not need another so near, and because when they would have paid a fair price for it, instead of buying land near by, the owners held out for a fancy price which Bristol Methodists are altogether too practical to pay. It could not be sold by auction, and will probably soon be sold for business purposes, perhaps be transformed into a shoe factory.

On prayer-meeting night we went to worship in the old spot. Only fifteen were present—almost as many as compose the Sunday congregations. The services are held in Welsh; but, out of kindness to the Yankee Methodist present, one-half was held in English. The Welsh of "Rock of Ages" we enjoyed, but did not understand; the English was most profitable to us. As I sat on the very spot where the founders of our great church in England and America had preached and worshiped and prayed, how small I felt, and how I prayed God to make me worthy to help carry on the work they left us to do! At the close of the service, the pastor asked us to ascend the old box-pulpit,

Wesley's Own,

and from it close the meeting in prayer, which of course we did as best we could, being conscious of the fact that same pulpit having been occupied by so many of the great men of God and Methodism in its earliest days. It will be a great pity if this first Methodist church of the world should meet the fate of so many of the scenes of the earliest conquests of our then very small but now great Methodist Church.

BISHOP VINCENT ON THE EPWORTH LEAGUE.

IN the early part of the winter Bishop Vincent delivered an address on a Sabbath evening, in Grace Church, Buffalo, on the Epworth League, which was listened to with profound interest by a large audience. He made the following interesting points:—

"The Epworth League, like the Epworth Rectory, is a Christian school where young people have a sense of religious responsibility put upon them. Every young Christian in the church should be as conscientious as though his father were a minister, and be a member of a minister's family."

"The League, like the Epworth Rectory, suggests the historic antecedents of our own Methodist Episcopal Church, it being the legitimate descendant of the ancient Church of England, and being the oldest daughter of that Church in the United States."

"The League, like the Epworth Rectory, exalts that great power in our civilization—the Christian home; and especially emphasizes to the girls and young women of our church the strength, culture, and beauty of true womanhood, of which he held up Susannah Wesley as an illustrious example."

"The League, like the Epworth Rectory, is a centre and source of mission work among the poor, the ignorant and the neglected; training young people in lines of philanthropy just as the Wesleys by their faithful father and mother were trained in Epworth for the blessed benevolent work which they continued so efficiently when students at college."

"The League, like the Epworth Rectory, is a college nursery, training boys and girls of to-day to believe in, seek, and to resolve upon thorough education through the high schools, seminaries, and colleges of the church."

"The League, like the Epworth Rectory, is a college protectorate, preserving young people by its holy influence from the peculiar perils to which in university towns they are exposed, and exciting them to earnest endeavor after the sanctified culture and faithful service which made the Wesleys such diligent students, successful evangelists, and eminent reformers."

MY SIDE BOOK-SHELF.

I HAVE just slipped a new volume onto this shelf. It is a paper-bound book of 428 pages, and has in it information of a most interesting character from all over the world. I have found it as fascinating as a novel, as I have pictured the peoples and nations of whom it treats. It is the Seventy-first Annual Report of the Missionary Society of the Methodist Episcopal Church. The work in sixteen different countries besides our own is briefly described. All our young men and women who aim to be "churchmen," using the word as we use the similar one "statesmen," will want to look this volume over. Dr. Baldwin, at 105 Fifth Avenue, New York, is the man to whom to write for one.

This little bit is taken from Bishop Taylor's work in Africa. If any of you ladies are tempted to murmur at your lot, think of the sister alone in her far-away station, living in the service of our King:—

"One hundred miles by steamer down the Congo to Banana brings us within an hour and a half, by oars, of our mission station at Matumba. Miss Mary Kildare, a superior teacher, linguist, and missionary, is our sole occupant of the station at Matumba. I bought of the government nearly ten acres of good ground there, for nearly \$120, having previously bought the native title. We have a comfortable little house of galvanized iron, 24 by 24 feet, set on pillars six feet above ground. The house is divided into two rooms, 12 by 12 feet, and a veranda, 12 by 24 feet, enclosed by balustrading and a gate, and is used for a school-room. She has now a school of twenty scholars. She does her preaching mostly in the villages. The house is

in an enclosure of nearly an acre, surrounded by a high fence with a strong gate, which is locked up at 9 p. m. daily. So Mary, the dear lady, is perfectly contented, and is doing work for God. She is an Irish lady, and paid her own passage to go to Africa to work for nothing. I took her recently a box of Liberian coffee seed, which she has in a nursery growing beautifully, and she has a fruit orchard coming on."

One other selection, from the report of the presiding elder of the Nagoya District in Japan, is cheering, and will set a good example for us in our churches. Let us pray that its like may be true throughout all New England:—

"Nagoya has been the centre of our strongest efforts and the scene of our greatest success. Under the vigilant care and untiring efforts of Rev. H. Tamaka, this charge has advanced far beyond our most sanguine expectations. The revival first broke out burning nearly all the year. The Buddhists call us an 'organized band of devils.' The preachers on the district have introduced the *Kwai-hai-sha Boeki*, 'anxious seat,' and have gathered around it many awakened and penitent souls, and have sung and prayed and agonized with them until they have seen them triumph gloriously through faith in the atoning merits of the world's Redeemer. I have seen one of our preachers in the pulpit with tears streaming down his cheeks, and voice quivering with emotion, presenting the Gospel with such power and earnestness that when, at the close of his appeal, he went down into the altar, and invited sinners forward for prayers, more than a score stood around him crying aloud and praying earnestly for salvation from sin."

ST. BOTOLPH.

Browning's Choicest Short Poems.

The Browning Club has been investigating by the *Fall Mail Gazette*, by means of offering prizes for the most successful selections of "the fifty shortest poems of Browning" which "best represented the poet's genius and teaching." The first prize was to go to the person whose list included the greatest number of the fifty receiving the highest number of votes. Miss Katherine Maguire, of Donnybrook, Ireland, won, having named thirty-nine out of the list determined by the plebiscite. The latter list was in the order of votes received:—

1. How they Brought the Good News from Ghent to Aix.
2. Evelyn Hope.
3. Abt Vogler.
4. Saul.
5. Rabbi Ben Ezra.
6. The Lost Leader.
7. The Pied Piper of Hamelin.
8. Prosopope.
9. "Far death!"
10. To the Sea from his throat.
11. O. Herro Riel.
12. Andrea del Sarto.
13. The Last Ride Together.
14. A Grammarian's Funeral.
15. Home Thoughts from Abroad.
16. "Oh, to be in England!"
17. The Boy and the Angel.
18. Epilogue to Asolando.
19. At the midnight in the silence of the sleep-time.
20. By the Fireside.
21. Fra Lippo Lippi.
22. Caliban upon Setebos.
23. One Word More.
24. "Here they are, my fifty men and women."
25. An Epistle.
26. "Karshish, the picker-up of learning's crumbs."
27. Incident of the French Camp.
28. The Guardian Angel.
29. Love Among the Ruins.
30. Apparent Failure.
31. A Forgiveness.
32. A Death in the Desert.
33. A Woman's Last Word.
34. Count Gismond.
35. In a Gondola.
36. The Patriot.
37. A Toccata of Galuppi's.
38. My Last Duchess.
39. The Worst of It.
40. Youth and Art.
41. The Statue and the Bust.
42. The Bishop Orders his Tomb at St. Praxed's Church.
43. Christina.
44. Clive.
45. Confessions.
46. Two in the Campagna.
47. Sunnambour.
48. "Take the clock from his face."
49. Holy Cross Day.
50. The Italian in England.
51. Up at Villa.
52. Before.
53. "Let them fight it out, friend!"
54. James Lee's Wife.
55. Soliloquy of the Spanish Cloister.
56. Old Pictures in Florence.
57. N. Y. Sun.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Walden, Mass.—The League has felt the new life that throbs through every part of this church. The pastor, Rev. W. F. Cook, and his wife are most active in "every good word and work." Public meetings are held monthly. Mrs. Dwight addressed such a meeting in March, taking for her theme, "The North American Indian." The League is arranging for a convention of neighboring Leagues. It will be held in a few weeks. May A. Merrill is secretary.

Providence, R. I., Broadway Church.—June 18 will be the first anniversary of this League. It has a vigorous life. Prayer-meetings are well attended. Fifty dollars have been given to the church.

Andover, N. H.—During the eighteen months preceding last July in the church at this place, there was a local society called the "Young People's Prayer-meeting Association." A society of the Epworth League was organized instead at that time, which has been doing excellent work. It has had full call of the regular week-night prayer-meeting, and during the winter it provided a course of six lectures, as a result of which \$40 were cleared. The League voted \$25 of this toward the debt on the parsonage, and smaller amounts in other lines.

Hyde Park, Mass.—The pastor, Rev. W. T. Worth, writes so clearly and concisely that we append his exact words:—

"We have 138 members. Besides the active and associate membership, we have honorary membership. Such pay 50 cents per year. This money is used exclusively by the Fruit and Flower Committee. Our religious meetings are well attended. Frequently over one hundred are present. We have just modified our constitution. Now our year begins the last Thursday in April. The officers and committees are all elected for one year. Under the old constitution the committees were elected semi-annually. The Lookout Committee have distributed the town, and intend a careful canvass. The Literary Committee have done some good work during the last half year. Among the most enjoyable entertainments was one with the phonograph."

Wilmington, Mass.—The April meeting of the McKenney League was addressed by the pastor, Rev. W. A. Thurston. His theme was, "The Influence of Newspapers over People in Country Towns." The League has beautified its own room in the church. Seven new members have recently joined. The prayer-meetings are well attended.

Warren, Rhode Island.—June 6, afternoon and evening, at this church, a "Local Epworth Gathering" will be held. All neighboring Leagues are invited. Rev. E. P. Phreaner, pastor, is very cordial in his invitation to all to come.

East Saugus, Mass.—Only a little over two months old, the League has even now forty members. The secretary, Myrtle M. Burditt, very modestly yet beautifully states their aim: "Our aim is to grow 'in stature and grace'; aid pastor and church; and become a real, living influence in our little village." The pastor, Rev. F. K. Stratton, is helpful in every way. The prospect now is that very soon a Junior League will be formed.

Waltham, Mass.—The secretary, Miss Alice Mabel Young, writes:—

"Six months ago the Young People's League connected with the First M. E. Church decided to affiliate themselves with the Epworth League. We organized with 104 members, calling ourselves the First Epworth League, in tribute to the memory of Father Pickering, one of our pioneer preachers whose life home was in Waltham. As one of Father Pickering's great-granddaughters is one of our own members, we thought no name could be more fitting. Our League rapidly increased in numbers until last March when at the division of the church forty-five of our members withdrew to form the Fairbanks League connected with the Emmanuel Church. We now number 110 members, only very few of whom are not active. The Christian and social work departments are doing much excellent work. Our prayer-meetings at 6 o'clock Sunday evenings are largely attended and are full of interest. A flower mission has been formed in connection with the entertainment department, and by this method we hope to cheer the hearts of many who are shut in from the beautiful out-of-door world."

"We observed May 11 as Epworth Sunday. In

the morning the League listened to an eloquent sermon by our pastor, Rev. Chas. Tilton, who took for his subject, 'The God of our Fathers.' The evening exercises were with a praise service, followed by several prayers. Rev. Rufus Walker and Mr. Wm. M. Warren were introduced, and gave interesting addresses. Next came a 'promise-meeting,' in which every one must have been blessed. The evening closed with a very impressive altar service of song.

"At our regular meeting, Thursday, May 15, we took for our subject, 'An Evening with Paul.' It proved to be an evening of much interest and interest. There were several carefully-prepared papers upon Paul's life, his missionary journeys, and his epistles before King Agrippa. As the roll was called, each member would respond with some quotation from the writings of the great Apostle.

"We are trying to work for our Master in whatever way we may direct, and are truly trying to 'look up and lift up' in His name."

East Weymouth, Mass.—A correspondent sends the following:—

"We had a most enjoyable and instructive service in the Methodist Episcopal Church Sunday evening on the occasion of celebrating the anniversary of the organization of the Epworth League. Rev. W. S. Key, pastor of the Epworth League in East Weymouth and Wollaston Heights, was invited to deliver an address on 'John Wesley, the Founder of Methodism: His Life and Works.' Mr. Key is an Englishman, and his address was in English, and was filled with an appreciative audience, and for an hour Mr. Key held the attention of every person present while he graphically described the quaint old town and its surroundings, the people and their manners and customs. This was followed by an outline sketch of the religious movements in England which grew out of the Reformation, and resulted in the origin of English Dissent or Non-conformity. Then came a Wesleyan's remarkable career was portrayed, and the influence and power of his preaching in England, upon, and the world-wide results noted. This address closed with an eloquent appeal for a truer, nobler, better life among men

Our Book Table.

MATTHEW CULBERTSON. By William Elliot Griffis. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This has undoubtedly been to Dr. Griffis a labor of love as well as of admiration. We cannot call the volume an epitome of heroism, but because the material is so abundant from which this story of the life of a typical American naval officer is woven, and which calls out in the one who admires everything that is noble and American at the same time an admiration and esteem which, expressed, seem perhaps to border on hero-worship, we may call it such. We think this "yarn" of an inspiring and helpful life should be read by every American lad who loves his country, and wishes to know something of the great men who, in former days, were not great because they were foisted on the wave of politics or even statesmanship, but who were heroes in the field or dock, as the case may be, and there was a heroism in their lives and a heroism in their death.

Non-comformity. Then with many pictures of the career was portrayed, and of his preaching during the last years of his life. This admirer of an eloquent and long man to-day along the coast, who always emphasized the duty of man in religion. Members of the meeting will long be remembered.

ST. — At this church observed with a sermon in Rev. Dr. Graves, of the book his text from Joshua.

His subject was "Caleb," and his theme was "Abraham."

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for children, which should at the same time be interesting and attractive. Flower stories, poems, and legends are sprinkled, with good illustrations, through the volume, which adds to its value. Teachers will wish it.

SIR ROGER DE COVERLEY PAPERS FROM THE SPECTATOR. Edited by A. S. R. (Leach, Howell, & Sartorius). These are published in the Students' Series of English Classics. The notes, information, etc., aside from the text itself, which is admirably printed, make the volume of value.

ROBERT BROWNING PERSONALIA. By Edmund Gosse. (Boston: Houghton, Mifflin & Co. Price, 75 cents.) The bulk of this modest volume has already appeared in various periodicals. Mr. Gosse was for some years a neighbor of Mr. Browning, and there is much of a personal interest, therefore, in these pages. Mr. Gosse criticizes particularly the plays of Mr. Browning, and the difficulties and successes of their production. — LITERATURE OF THE CREED. By Elizabeth Wordsworth. (New York: E. P. Dutton & Co.) Taking the Apostles' Creed as the basis, the author makes an interesting and helpful commentary upon it. It is intended for the great middle class — to call their attention, in their busy lives, to the beauty and power that are within the Creed. It is, therefore, a commendable effort which the author has carried out and interestingly assumed and verified. — A GERMAN READER. By Edward S. Joyner. M. A. (Boston: D. C. Heath & Co. Price, \$1.) Prof. Joyner here presents a German reader for beginners. It seems excellently adapted to its end. The selections are simple, and there is a comprehensive vocabulary and practical notes.

MAGAZINES AND PERIODICALS. The Missionary Review of the World for June holds on its way with growing interest and power. Dr. Pierson continues his graphic and informing missionary letters from abroad.

Rev. Lewis Groun writes of "Pastor Harms and his Mission Work." Rev. George H. Schofield, Ph. D., tells about "The Religious Work among the Immigrants." Charles E. Knox, D. D., gives some "Personal Observations in Brazil." "How shall Mohammedans be Evangelized?" is told by "one who has lived forty years in the Turkish Empire." F. F. Ellwood, D. D., portrays "The Druid Celts — The Early Missionary Race of Western Europe." The high standard of this magazine is fully kept up in this number. Funk & Wagnalls, New York.

The Old and New Testament Student for May has three significant papers — "The Teaching Function of the Christian Ministry," by Prof. L. O. Brastow, D. D.; "The Rainbow in Genesis," by Prof. F. B. Denio; and "Mr. Petrie's Discoveries at the Biblical Tombs," by Rev. Lysander Dickerman, D. D. There is an excellent sermon on expository preaching by Prof. Herrick Johnson, D. D., Rev. A. A. Rowland, D. D., Rev. J. H. Twichell, D. D. The nine editorials and the usual departments furnish much valuable matter. The Student Pub. Co.: 336 Asylum St., Hartford, Conn.

The Church at Home and Abroad (May) furnishes its readers the following papers by able writers: "Marriage and Missions," "Use of the Vail by Syrian Women," "Evangelical Missions in Eastern Persia," "Koran in Africa," "Indians of Indian Territory," and "Notes on the Synods." Presbyterian Board of Publication and Sabbath-school Work: Philadelphia.

An Outline of Swedish Gymnastics," by Baron Nils Posse, M. G.; "Talks about Common Things: Silk," by Emeline L. Rogers; "A Chicago Principal's Experience under the Compulsory School Law," by A. Boston Teacher; and "No Reces," by Chas. F. King, Boston, are the chief papers of interest, though not all in the May Common School Education. Boston: Eastern Educational Bureau, 50 Bromfield St.

The Nineteenth Century for the current month contains "Charles the Twelfth of Sweden: A Memoir," by His Majesty the King of Sweden and Norway. Side by side with the following timely and able papers: "The Development of the Labor Movement," by Tom Mann; "England and Germany in East Africa," by Col. Sir Francis de Winton; "The Good Time Coming," by Lord Wolmer, M. P.; "The Story of a Conspirator," by His Grace the Duke of Argyll; "The Art of the Painter-Etcher," by Francis Seymour Haden; "The Tithes Bill," by the Right Hon. Lord Bramwell; "Left-legedness," by Walter K. Sibley; "Ireland," by Michael Davitt, J. O'Connor Power, and Lord Ebrington, M. P.; "The Comte de Clermont," by Baron Ferdinand Rothschild, M. P.; "Darwin's Latest Critics," by George J. Romanes; "The Newspaper Press," by Frederick Greenwood; and "Government: Anarchy or Regeneration," by Prof. Huxley. What a rich treat of thought is here! Leonard Scott Publishing Co.: New York.

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Zion's Herald.

WEDNESDAY, MAY 28, 1890.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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THE MEANING OF LIFE.

We are sent into this world to learn the meaning of life. The present stage of existence is not, and never has been, satisfying to a single human soul. Its best conditions fail to answer the deeper needs of man. Something, we feel, lies beneath and beyond this mystery of birth, and toil, and decay, and death; something which we are to lay hold of, however imperfectly, as the secret of human life. And this partial solution, if we so regard it, of the mystery into which we are ushered here in this world, constitutes, according as we apprehend it, the meaning of life.

Here is a lesson for youth to learn—that the meaning of life is something not lying upon the surface, not to be grasped as the material facts of life are grasped, not to be easily harmonized with physical laws, with common experiences, with every-day thoughts. The meaning of life is profound, is mysterious, transcending. The longer we live, the more inexplicable, and yet the more real, it grows to be.

The natural tendency of youth is to lodge the meaning of life in material things. Before the soul has encountered very much of the mystery of life—of the unreality of what seem at first to be the most real things—it finds an almost adequate satisfaction in temporal experiences; and the danger is that the young man or the young woman will turn from the spiritual significance of life, as something too unreal and visionary, to the tangible and material. But as time flows on, the real meaning of life comes out, its spiritual significance unfolds; and, unless a false tendency has been established, the soul will turn from material to spiritual things for its full satisfaction. Happy is that one to whom the meaning of life is revealed in youth, whose whole course is Godward and heavenward, sustained by that faith which is "the substance of things unseen."

EGOTISM IN CONSCIENCE.

Every man's conscience is chiefly what he himself makes it. There is nothing more susceptible to education, or more conformable to the moral standard which the individual chooses to set up, than this same still-voiced monitor within the human breast. It is wholly false and misleading to contend that conscience is always pure and always right. It can be corrupted by amazing rapidity, and is only pure and right when it is kept so by pure and right thought and conduct. Like a lily, it is spotless until you smirch it; but once smirched, you cannot rub the stain out of the delicate tissue. Only the man who always obeys his conscience can depend upon it. The moment he has once argued it out of an original intuitive judgment, he has deprived it of its absolute integrity. Thenceforward it will be more or less erratic in its judgments, according as the man is more or less of a casuist in his dealings with it.

Naturally, therefore, the conscience tends to take the moral complexion of the man. If you know the character of the individual, you can easily anticipate the workings of his conscience. There is very little pure, original conscience in the world; it is for the most part sadly adulterated by the humors of men. Thus, when you see a selfish man, you may be very sure that his conscience pronounces selfish judgments; a careless man has a careless conscience; a severe man nourishes the bitterness of stoics in his breast; and an impure man finds the only solace for his villainies in a corrupted and excusing conscience. In all these cases it is the man who has made the conscience, not the conscience which has made the man.

But of all the evil qualities which a man engenders, as it were, upon his own conscience, egotism is the least excusable and the least endurable, because it assumes the right of moral legislation for other individuals. There are men who seem determined to make their consciences a kind of supreme court in the jurisprudence of

morals. They will pronounce arbitrary and final judgment upon the words and deeds of others as well as upon their own; and from their decisions there is no appeal and no escape.

Now, nothing can be more offensive or more unjust than this putting over of the individual standard upon other individuals, and assuming to say that this or that is necessarily wrong because it does not conform to the moral standard of the man who pronounces the judgment. It is as if a man who had had his nose broken in a brutal fight should insist upon pronouncing every other man whose nose had an irregular or crooked bridge a prize-fighter. There is just as much room for difference in *cause* in the one case as there is in the other. The same words or the same acts cannot safely be imputed to the same motives in all individuals. We must allow for those unknown factors which are supplied by the personal history and internal experience of the person who speaks or acts. No human being has any right to judge the conduct of another by his own personal conscience. There may be—and in almost every case there are—factors entering into the problem of which the self-constituted judge is totally ignorant. It is simply the egotism of conscience which prompts him to render a verdict for which he knows the testimony is insufficient. The man's self-assertiveness is so strong, in fact, that it gets the mastery of his conscience, and he becomes an egotist even in moral decisions.

The only safe and proper rule with regard to the individual conscience is to let it operate for yourself, and no one else. God would never have given a separate conscience to every separate individual if He had intended that the same conscience should now and then do moral hack-service for two or three. To fall back once more upon a familiar feature for illustration: Conscience is like noses. It is just as unnatural for you to try to do another man's moral pricking with your conscience, as it is for you to try to do another man's physical breathing with your nose.

THE PRESBYTERIANS AT SARATOGA.

For the hour, the Presbyterian General Assembly, which met at Saratoga on the 15th inst., is the cynosure of all eyes. In that part of the theological heavens a great wonder appears; the most conservative religious body in Protestant America seems in a fair way to take its place at the head of the column of reform. The old may become the most improved brand of new theology, which would certainly surpass all the theological marvels of our century. The surprise comes in the fact that the doings in the assemblies of that great and honored denomination have been so much matters of routine as to attract little attention outside of the organization itself. Their work has been quiet, orderly, and along recognized lines. Perhaps no denomination has done so much thoroughly good work with so little blowing of trumpets; the substance rather than the shadow and show has been a main aim. In an important sense that noble church belongs to the past. The old theology and usages have been cherished to a marked degree. In a volcanic age, when old creeds have been accepted, and religious organizations have been rent asunder by the heat and percussive force of advanced ideas, the Presbyterian Church has been one of the doctrinal things, amid this shaking of the earth and the heavens, which has remained theologically firm, and, as we fondly thought, incapable of being shaken. All else might change, heaven and earth will surely pass, but who was bold enough to believe the words of the Westminster Confession could pass away? That edal expression of the older Calvinism was one of the things reforevered and constructed for the ages.

But the impossible has come. In the church of Witherspoon, Dickinson, and Davies, the fire of revolution which had long burned in the subterranean depths of religious consciousness, burst to the surface in force and flame, bearing down all opposition and burying beneath their hot currents all obstructions. The force of the outbreak is a marked feature in the movement. The boldness of the attack amazes the opposition; the professed disciples of Calvin curse the teachings which had been held sacred for two centuries. "One of the strangest phenomena of the times," says the *New York Observer*, "is the assault upon Calvin's theology from teachers in the Calvinistic churches. Such attacks are now common in Presbyterian weeklies and ecclesiastical assemblies have heretofore been characteristic of those who rejected the fundamental propositions of Calvin's theology. Now there are theologians who accept the fundamental fact of his theology—the absolute sovereignty of God—and then repudiate its legitimate and inevitable consequences. It is stranger still that such persons misconceive and misstate Calvin's own explicit declarations of the doctrines which he systematized with consummate skill and admirable logic. It is remarkable how Calvin fortified every proposition and definition. It seems as though he were endowed with prescience to forecast and guard against the attacks of all coming time from all quarters. In the very hour when a great part of the world which had been hostile to his views had ceased the conflict, his positions were violently assailed by those who were ranked among his defenders."

But, in spite of the fortifications of Calvin and his successors, the iconoclasts dash boldly through the works and make havoc of the theological idols so long held in reverence. Revision is the watchword of the Assembly. Other matters indeed are considered; some of them, such as the mission cause, home and foreign, and the improvement of the ministerial supply, of great importance to the welfare of the denomination; but the ear of the wider public catches only the notes of reform, which seem to prevail over extended areas of the church. Of the 213 presbyteries to which the overtures were sent, 133 returned affirmative answer, 66 negative, while seven declined to answer and seven more failed to reply, showing an ample majority in favor of revision. The moment the movement reached the Assembly, it struck fire and blazed out in heated debate as to the disposition to be made of the answers, which, after some parliamentary fencing, were referred to a special committee. If the Assembly shall approve the action of the majority of the presbyteries, amendments to the Confession will be prepared and sent down for their approval. The bone of contention in the case is a constitutional question. The minority, opposing revision, claim that a change in the constitution requires the vote of two-thirds of the presbyteries, while the other side deem a majority sufficient. There is perhaps little doubt that the majority view will carry. The only ground the other side have for the claim of two-thirds is the fact that the constitution, of which the Westminster Confession forms a part, was established by a two-thirds vote; and they maintain that as many votes should be required to unmake as to make the instrument.

That some sort of revision will be the outcome of the agitation, is inevitable. The debate has proceeded too far to be checked. Just what may be the character of the outcome, it is too early at this writing to determine. Some wish simply to trim away the decayed branches, leaving the trunk, or fundamental principles of the Calvinistic system untouched; others would go much further. A new creed, in brief form and without the damnable clauses in regard to the final loss of infants and heathen, is the earnestly-expressed wish of not a few. The forward movement is marked by intensity and strength, and promises early and complete triumph; but the inertia of an old and conservative body like the Presbyterian Church must be taken into account. The centrifugal will hold in check the centrifugal force. The conservative members in all such cases of attempted reform have the advantage of the nine points in possession, and it is invariably difficult to dispossess them. The change secured may be much less than sanguine persons anticipate. Possibly they will compromise by retaining the basal principle of absolute sovereignty and excluding the reprobatory implications of that dogma.

That such a settlement would be final, no thoughtful man can well believe. The new departure would prove but the first stage in a long journey, or as the skirmish prelude to the battle. How much they have undertaken even the wisest leaders in the conflict cannot know. That some of them are apprehensive of unforeseen dangers ahead, is evident from their words. "Back of the present line of the revision army," says Prof. Briggs, "another line is advancing which will demand still greater revision, and they will get it, so sure as the work of revision by amendment begins." The work of revision has actually begun, and the denomination has committed itself to the current of reform which must bear it on to incalculable results. In such an enterprise there is no retreat; there may be difficulties ahead, there are still greater ones in turning back. What remains is to follow the law of reform and secure the best possible adjustments to the requirements of a new and changed conditions. The Westminster Confession belongs to a ruder and harder age, where sovereignty and justice were the highest words. To bring such an instrument into debate in a period marked by social, political and moral molarion, is to discredit it, with the public.

The causes of this remarkable agitation are not far to seek. The noble men of that old church have felt the atmosphere of our century, so pervaded by the spirit of love and mercy and tenderness as to make the hard granite of sovereignty which could consign infants and heathen to hell without a tear, seem inappropriate as the central truth of the Christian system. Christ is the expression of love, and in a system which presumes to represent Him and the truth and grace to which He gave utterance, should find its corner-stone in that charity which suffereth long and hopeth all things. In producing this moral atmosphere, the teachings of John Wesley and his followers have been extremely influential. Even in cases where no direct attack has been made upon the system of Calvin, the holding forth of the freer and kinder features of the Gospel has tended to the damage and shame of the older formula. The Arminian theology has been much better than their teaching, and our Presbyterian brethren, standing beside their Methodist compatriots, have found it convenient to try their hand at the new method. We commend their wisdom, and can only hope they may go on to perfection in so commendable an enterprise.

Twin Fallacies.

The treatment which the United States Supreme Court is receiving in the "original package" decision, furnishes a notable illustration of two tendencies in human thought. The first has shown itself in general condemnation of the Court. Now if there is a tribunal in our institutions for which the American public should be generously appreciative and grateful, it is this very body. It was the purpose of the founders of this government to provide an arbiter to which, in seasons of doubt, and especially in the heat of partisan or sectarian passion, grave issues could be referred for calm and impartial judgment. It is enough to say that the Supreme Court of the United States has in its history nobly fulfilled the purpose for which it was established. The obligation rests upon the justices of the Supreme Court to interpret the law in each case without fear, partially or favor, relative to the consequences of a decision. A judge may often find the law in a case adverse to his own preferences or purpose, but he must in conscience formulate the law. For this only is he responsible. Looking at the "original package decision" in this light, what could be more unreasonable and ungrateful than to condemn the Court?

For another reason this should not be done. The general public should be educated to those confidences in this august body which it deserves and which the fathers so seriously and hopefully contemplated. The criticisms which have been so flippantly uttered do grave harm in leading the people to entertain unfounded suspicions concerning the wisdom and probity of the United States Judiciary.

As we pen these words, the following confirmatory sentences from a private letter by Justice Miller, have been brought to our notice:—"Many people like you, I think, have the idea that the Supreme Court is only bound by its decisions by the views which it may have of abstract moral right. But we are as much sworn to decide according to the Constitution of the United States as you are bound by your conscience to a faith in the Bible which you profess to follow. If my views of the true meaning of the Constitution should differ from yours, I should be as much as a judge of one of the courts of the country should compel me to differ from the whole world, I should do so as courageously as I have no doubt you would stand by any doctrine which you believe to be taught in the Holy Bible."

The twin fallacy is the inference that the decision is to be harmful to the cause of temperance. It is probable that it is to give the best impulse to the cause of prohibition that could receive. Thus we have held from the first. It remains for Miss Frances E. Willard to best state this phase of the question:—"There is nothing to discourage us. When the fugitive slave law was passed, and the Dred Scott decision was given, all looked dark to the workers for freedom. Nothing, however, could have happened so helpful to the abolition cause as when it was decided by the highest legal authority in America that the negro has no rights that a white man was bound to respect. That was the crack of the doom to the slave power, and the whiskey oligarchy. If politicians know the day of their salvation they will hurry through the exempting the prohibition States from any action of the Interstate Commerce law, so far as liquor is concerned. If they don't, next fall's elections will make lively fighting all along the line. The prohibition States like Iowa and Kansas are apt to be more provincial. But this decision obliges them to cast their eyes toward the horizon. It makes prohibition national, with a big capital N."

In the discussions of the General Assembly, it comes out that the Presbyterians have ten or twelve hundred small, dependent and moribund churches, mostly without pastors or the courage to maintain the struggle for existence. Help for them must come from outside. The question as to how this help can be extended is a perplexing one, in the solution of which other sects who have a similar difficulty feel a deep interest. For all sects in the land have feeble organizations which they wish to elevate to the plane of self-support, but do not know how to compass so desirable an end. Meantime, to maintain feeble churches in their struggle to rise and advance, is felt to be an important step in securing stronger ones. The strong ones were once weak; some of the weak ones may become strong by the sympathy and aid of those about them. Even though unable to solve the problem, the suggestions of our Presbyterian brethren may prove helpful to those in other sects called to deal with this matter. Singularly the suggestions of the committee are all in the direction of Methodist practice. They urge the care and financial assistance of the strong churches in the presbytery, the grouping of the small ones, where practicable, into circuits, and the employment, in certain instances, of lay talent to conduct religious services. If adopted by the presbyteries, these measures, so in harmony with Methodist usage, cannot fail to improve the condition of many dependent churches. The measures here recommended have all been tried by the Methodists, and have had not a little to do with the enlargement and prosperity of the denomination. The circuit has lifted many a small charge into self-support and to a larger growth, while lay help has proved of incalculable advantage in many parts of the field. In not a few instances our cause was planted by lay preachers, and the young churches were cherished by the same agencies until they grew to strength and were able to care for themselves. The liberality, too, has proved an invaluable aid in the conservation and improvement of our work. Many a preacher is quite willing to serve a year or two in a charge where he would never have consented to settle. In this way some of our new work has the advantage of the best talent in the ministry. We feel quite sure that, in the new measures proposed, the Presbyterians, who have been jealous of the use of any but the best trained agencies, are moving in the right direction, and will realize the benefit to their work in the change.

Some of doubt, and especially in the heat of partisan or sectarian passion, grave issues could be referred for calm and impartial judgment. It is enough to say that the Supreme Court of the United States has in its history nobly fulfilled the purpose for which it was established. The obligation rests upon the justices of the Supreme Court to interpret the law in each case without fear, partially or favor, relative to the consequences of a decision. A judge may often find the law in a case adverse to his own preferences or purpose, but he must in conscience formulate the law. For this only is he responsible. Looking at the "original package decision" in this light, what could be more unreasonable and ungrateful than to condemn the Court?

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PERSONALS.

—Dr. J. Z. Armstrong, of Nashua, N. H., is invited for the third season to preach at Cottage City.

—Charles R. Magee leaves for Omaha, June 3, to be present at the meeting of the Commission of the General Conference on the 7th.

—An examination of the subscription list of the new church at Waltham shows that Rev. J. M. Avann and family subscribed \$425.

—Rev. Matthias S. Kaufman, of Pleasant St. Church, New Bedford, who has been abroad for some weeks, is expected to reach New York, June 7.

—The *Texas Christian Advocate* should apologize to Bishops Haygood and Fitzgerald for such caricatures in the use of cuts of these grand men as were lately presented in its columns.

—Dr. S. F. Upham's article in the current number of the *Methodist Review* on Dr. Durbin, is attracting most favorable attention. We hope that Dr. Upham will be encouraged thereby to make greater use of his pen.

—President Warren, of Boston University, will preach the sermon before the graduating class at East Greenwich Academy, on June 15, and Edward Everett Hall will deliver the address before the gentlemen's societies, on the 16th.

—Rev. W. I. McKenney, of Baltimore, our correspondent from that city, has been tendered the presidency of an important educational institution. It is thought that his love for the pastorate will lead him to decline the call.

—The *Daily Evening Bulletin* of Haverhill, Mass., of May 19, contains a full abstract of Rev. C. S. Nutter's sermon preached the Sabbath before on "Why Eight-Hour Days?" It is an able, critical and fearless discussion of this vital subject.

—The provisions in the case of the local evangelist are to be quite similar to those for local preachers in the Methodist Church. He is to have a license, to pursue a course of theological studies covering three years, and to be eligible to orders at the end of four years. It is to be hoped this new order will be as useful in the Presbyterian Church as the similar one has been in our own. It is a measure marked by common-sense. It supplies a need hitherto felt in that great church. The lay speaker is a middle man, in close contact with the regular ministry, and often able to touch a side of the audience not usually well understood by the pastor. He approaches people on the practical side; he meets them where they live and speaks to them in the language of ordinary life. The two orders are complementary of each other. For the unfolding of abstract doctrines, for the deeper and wider investigation of divine truth, as well as for the eloquent utterance of the Gospel message in the pulpit Sabbath after Sabbath, the full-trained man has the advantage; but the man in the ranks may, at the same time, know better the ails and aches, the temptations and troubles, of those at his side. His very position gives him a certain advantage. Though not learned in therapeutics so as to be able to devise a remedy, he may know well how to apply it when furnished with his hand.

—The *Mail and Express* thus makes note of successful results in the pastorate of Rev. O. A. Brown, D. D., of New York, at Eighteenth St.:

"No special meetings have been held, but at every regular service for more than a month some one has been added to the church by letter, or on probation, or has risen requesting the prayers of the congregation. Within the time named figures have joined on probation and five with certificates."

—Dr. Abel Stevens evinces his ardent interest in missionary work and in our nation's representatives in the foreign field, as well as his high appreciation of Zion's Herald, by the following request:—

"I wish thirty dollars to be used by you as subscription payment for Zion's Herald (including postage) to be sent one year to such of our missionaries in Japan, China or India as do not now receive it. They are all my personal and dear friends, and I value the Herald enough to send it as one of my best souvenirs of their friendship."

—The *Christian World* (London) has this brief description of Dr. Bruce, whose volumes on "The Humiliation of Christ," "The Parable of the Ten Virgins," and others, have been read and studied with much interest:

"Dr. Bruce is a tall Scotchman, quiet, and very simple and straightforward in manner, and in utterance occasionally faltering. His hair is gray, and his eyes are those of the hard-working student. Many who first heard him last Sunday were astonished to find in this elderly, quiet, and intensely sagacious scholar, the man whom men in the North regard as dangerous."

—The International Missionary Union meets at Clifton Springs, N. Y., June 11.

The annual convention of the Epworth League assemblies at Columbus, Ohio, June 1 to 3.

Phillips Brooks remarks that Christ did not spend His life simply trying not to do wrong.

We are entirely hopeful for the future of that young Christian who has come to love and regularly read the Bible.

The greatest neglect of this rushing and absorbing age is the neglect of personal study and searching of the Scriptures by the professed Christian.

The *Buffalo Christian Advocate* greets its many readers the present week with a "brand-new dress throughout." This aggressive paper keeps fully abreast of the hour in matter and methods.

Any householder in Boston who may wish to leave home or apartments in the care of a trustworthy young man for the summer, may address the Dean of the Theological School (72 Mt. Vernon St.), who can recommend a theological student.

We are indebted to Rev. C. P. Hard, presiding elder of the Ajmer District of the Bengal Annual Conference, for a copy of the Minutes of the third session of that Conference, and for a bundle of tracts and papers, some in English and some in Hindi.

Our brethren in India evidently believe in the press, and know how to use it.

The editor presented the cause of the Freedmen's Aid Society to the Central Church at Brooklyn on Sunday morning, and the congregation responded with a contribution of \$100. Last year this church gave \$25 to this Society. This church is in a most prosperous condition under the pastorate of Rev. F. P. Parkin. The Sunday-school is thriving under its able and wise superintendent. The attendance on a recent Sabbath was 430.

An intimate friend has just told us, with much zest, of listening to a sermon by Dr. John Hall in his own church in New York, every part of the auditorium being densely crowded. The sermon, said the narrator, was the simplest and yet most interesting exposition, explanation and enforcement of a verse from one of Paul's Epistles. That was "preaching the Word," and such preaching is always refreshing, instructive and helpful. Why not more of it?

The *Christian at Work*, so alert as an observer, says: "The Epworth League is a growing factor in Methodism." This leads us to remark that we are greatly puzzled to understand why any Methodist church or educational institution should organize its young people into anything else than an Epworth League. This organization is Methodist in genius, trend, sympathies, and education. It is now fully approved and sustained by the denomination. Let Methodism be loyal to its own institutions!

Says the *Rocky Mountain Christian Advocate*:—"We hear it vaguely hinted that there are twenty-five ministers who think they could gracefully wear the cloak and carry the staff of a sub-bishop in the Colorado Conference."

That fact is sufficient evidence that no one of the "twenty-five" should be selected for that responsible position. We hope to live long enough to see a determined "boy-cot" instituted against every man in our Methodist who is in any sense a seeker for official position. ZION'S HERALD will soon be heard at length along that line.

Dr. R. W. Dale (Congregational), of Birmingham, Eng., eminent as a preacher and author, because such a profound and honest student of the Scriptures, says—what should be especially heeded by all students of the Word:—

"The gentle—the violent—the pressure which used to be put on reluctant teachers by theologians and preachers of all creeds to make them say the right thing, or as he said as the gentle or violent pressure put on obstinate heretics by the Inquisition with precisely the same object. There should be a conscience in the study as well as in the counting-house."

Dr. Emory J. Haynes, of Tremont Temple, shows his Methodist training in these expressive sentences:—

"It is time to reinstate the camp-meeting. Chautauques is superb, but the Martha's Vineyard of thirty years ago was better. The

camp-meeting had of the Western Reserve Methodist Ohio of to-day. The camp-meeting of the South-to-day is the despair of the Church of Rome in that region. We must have again the camp-meeting orator. Oratory is always dear to man. No amount of reading can ever dislodge from human hearts the love for moving speech. The common people of our Anglo-Saxon race have always shown themselves exceedingly fond of thrilling public address."

The *Pittsburgh Christian Advocate* of May 22 prints in a supplement a historical sermon delivered by Dr. C. W. Smith, the editor, on "Methodism in Pittsburgh." The discourse evinces critical research into the sources of early history, and is of a most able and interesting. We thank Dr. Smith, also, for this frank but deserved word in his editorial column:—

"We confess to very great disappointment in the religious features of President Harrison's administration. He is a Christian man, an officer and for years a Sabbath-school teacher in the Presbyterian Church. We

had been absent from Worcester a year and a half, before work was begun on Coral Hill. I do not know who "Wesleyana" is, but he hasn't signed him in, making "poor history" this time.

A. McKewen.

Newton, Mass.

The National Temperance Congress.

Circulars will be ready for distribution June 1, in which will be given full particulars as to railway and hotel reductions to persons attending the National Temperance Congress, to meet in New York, June 11 and 12. These circulars will also give the program for the sessions of the Congress. For copies of the circular address the secretary of the committee, Joseph A. Bogardus, 167 Chambers St., New York.

The program will open at 10 o'clock, June 11, with an address by Gen. Neal Dow on "State and National Prohibition," to be followed by Robert Graham, the secretary of the Church Temperance Society. On all questions like the above, over which there is controversy among temperance men, the role of the committee is to permit a representative of either side to open the question, and then these addresses to be followed by a minute "talks."

Among those who have already agreed to participate in the Congress are ex-President McCosh of Princeton, Joseph Cook, Gen. Greene Clay Smith of Kentucky, Gen. Palmer of Pennsylvania, Judge Bonney of Chicago, Judge Noah Davis, Col. Cheves, Mary A. Hunt, N. S. Davis, M. D., of Chicago, Howard Crosby, the Silver Lake Quartette, Eugene Clapp of Boston, and a host of others representing every shade of temperance opinion. All persons opposed to the saloon will be welcome. Chairman E. Dumas, D. D., Chairman of Com. of Arrangements, Jos. A. Bogardus, Secretary.

Read This from Dr. Liff.

DEAR FRIENDS: I am here at Santa Cruz, California, recuperating, and expect to be all right in a few weeks, but never expect or hope to be idle for a single day; and so by Mrs. Liff's aid we are sending broadcast personal appeals to a thousand friends to help our Utah University movement. The foundation of the \$50,000 building is about done. The people of Ogden are ready to meet their pledged proportion (one-half, or \$25,000) to complete the structure. Every Methodist in the land should have something in the "Utah University." I rejoice that so many are responding. Nearly one-third of our \$25,000 has been secured by subscriptions from \$1 to \$1,000, and if my health would permit, the balance would come. Indeed, it must come any way! Please send any amount to me at Salt Lake City, and, verily, God will reward you a thousandfold!

Yours for complete victory in Utah,
T. C. LIFF, Supt. of Missions.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.—Last Sunday was Church Extension day in Boston and vicinity. Dr. J. S. J. McConnell, James M. King, W. A. Spencer, and A. J. Kynett were here, and Tremont St., Temple St., Trinity, Charlestown, Monument Square, Charlestown, St. John's, South Boston, Mr. Bellingham, Chelsea, Newton Centre and Malden had one or more of them to represent the interests of the Society.

Boston.—The gospel according to Methodism was proclaimed on Boston Common last Sabbath morning and afternoon by Rev. E. Davies and some other Christian workers.

South Boston, St. John's.—A Memorial service was held last Sunday morning, which taxed the entire seating capacity of audience-room and galleries. Rev. Louis Albert Barnes, the pastor, preached on "The Victory and Promise of American Patriotism." In the evening the church was crowded again to hear Dr. W. A. Spencer, of Philadelphia, on Church Extension, and a collection of over \$300 was taken. Altogether it was an inspiring day.

Worcester.—The revival of last winter, which was conducted by Rev. Philip E. Brooks, the pastor, is still felt, and there is increased interest in every department of the church. The chapel is crowded every Sunday. The salary of the pastor has been increased.

Highlandville.—The pastorate of Rev. William Wignall is opening with promise. The congregations are large, and also is the attendance at the Sunday-school. The pastor's salary has been increased, and there is a probability of a new parsonage.

North Boston District.

North Avenue, Cambridge.—There is a hopeful promise of a new church structure at an early day. A generous patron of the enterprise offers virtually to give \$15,000 towards the project if an equal amount can be secured. Seven thousand dollars of the sum required is pledged. These facts should move the friends of this important enterprise to immediate and most generous response.

Cambridge, Trinity.—Last Sabbath afternoon the G. A. R. and the Woman's Relief Corps attended services at this church, when the pastor preached on "The Supremacy of Good over Evil," to a very large congregation. The sermon will be published in the coming week's paper. In the evening several workers were at the altar, and there is a constant religious interest. Rev. C. H. Hanafor is pastor.

Lynn.—The church is in a most encouraging condition. The financial prospect is hopeful. Rev. C. F. Rice, pastor.

Lowell, St. Paul's.—The pastor, Rev. C. E. Davis, received a cordial welcome from the third year, and the weekly offerings have been largely increased, so that the finances are fully provided for.

West Fitchburg.—Rev. Edward Higgins has been enthusiastically received. It has been decided to build a new parsonage in a beautiful location adjoining the church, and the salary has been advanced \$100 over last year.

East Pepperell.—Rev. James Mudge, the pastor, was cordially received for the fourth year, and the outlook is more hopeful than for many years.

Oshtosie.—Rev. Porter R. Stratton was received most heartily. The first quarterly conference appointed a committee to secure a lot for a new parsonage, and to act as a building committee.

Lynn District.

St. Bellingham, Chelsea.—The Ladies' Society tendered the pastor, Rev. Dr. H. E. E. a most practical reception in the shape of elegant new carpets and furniture for the parsonage. The Epworth League monthly meeting on Thursday, May 15, was the largest and most interesting since its organization. The exercises aside from the business consisted of an evening with Longfellow, and included appropriate music, readings and essays. The weekly prayer-meeting of the Ladies is well attended. The pastor and official board have arranged to observe Sunday, June 15, as "Church Sunday," with

special gathering of former and present members, old and young.

Marblehead.—Epworth League day was observed by the Rexford Chapter of the Marblehead Church, May 11. In the afternoon a sermon was preached to the League by the pastor, Rev. J. F. Meers. The League gave a concert in the evening, Frank L. Meers, president, in the chair. The musical part of the entertainment was under the direction of Miss Margaret Archibald, president of that department. Several quartets and solos were sung, and the church choir also gave selections. Three papers were read, one by Miss Meers on "The Origin of the Name Epworth," one by Miss Merritt on "Our Lives Kept for Jesus," and one by Miss Grover, of Salem, on "Woman's Work in the Epworth League." The concert was pronounced by all a decided success. At the present time this League numbers 56 members, 54 of whom are active. The Sunday evening meetings are well attended.

Troyville.—Dr. Mansfield addressed a good congregation at this church, May 13, on "The Work of the Church for the coming year," and held the first quarterly conference, which increased the pastor's salary \$150. Sunday, the 18th, was Epworth League day. The pastor preached to the young people from Acts 27:23, upon Christian service, and in the evening the League gave an excellent concert under the direction of its able leader, Eben Crosby. A happy circumstance was the presence of Bro. B. E. Titus, the League's first president, late business manager of the *Southeastern Christian Advocate*, and now holding the same relation to the *Northern*. Bro. Titus gave a very happy and helpful address—one that cannot fail of doing much good. He has been a member of this church for about eight years.

Newburyport.—Chapter 827 of the Epworth League, People's Church, Newburyport, is doing good work in the various departments, and has been re-enforced by several wide-awake young men. One of their number, Harry Stacey, carried out the suggestions "as to floral decorations, making the pretty parsonage a becoming setting to the gem of a programme furnished by the Book Concern. Rev. E. A. Howard, the pastor of this church, will deliver the Memorial address at Shrewsbury, Mass.

Springfield District.

At the Franklin County Sunday-school Institute held at Shelburne last week, Rev. G. H. Clark, of Chicago, spoke on the "Chautauque Idea," and Judge Hitchcock on "Graded Sunday-schools." Rev. Geo. E. Sanderson, of Conway, was chosen president of the Institute for the coming year.

N. E. SOUTHERN CONFERENCE.

The Year Book of the New England Southern Conference is published and ready for distribution.

Providence District.

Two errors, not by fault of the HERALD, appeared in the list of Providence District League officials. The vice-president from Pawtucket is Wm. H. Worrell, and the Newport member of the executive committee is Mrs. Eliza A. Kaul.

Norwich District.

The new Methodist Episcopal Church in Glendale, R. I., was dedicated with appropriate services, May 10. The dedicatory sermon was preached by Rev. Clark Crawford, pastor of the Mathewson St. Church, Providence, and gave great satisfaction to the audience. After the sermon, the pastor, Rev. J. J. Follansbee, asked the audience for \$242 in order that the church might be dedicated free from debt. The people responded nobly, and in a few minutes \$667 were pledged. Mr. Wm. Orrell, in behalf of the board of trustees, presented the church for dedication; Rev. Eben Tirrell, presiding elder of the district, conducting that portion of the service in a very impressive manner. In the evening Bro. Tirrell preached a very thoughtful and carefully-prepared sermon on "The Great Superintendency of the Christian Religion to all Other Religions." The people came out in large numbers to both services. Excellent music was rendered by a well-trained choir, Mr. J. H. Carpenter, organist. Revs. W. P. Stoddard and E. N. Maynard assisted in the services.

The new church is attached to the old one, and cost about \$3,100. It is a very neat and convenient place of worship. The wonder is that so much could be done with so small an amount of money. The walls are painted in what water-colors and in oil, and show much excellent taste in the blending of colors and shades. The twenty-four panels in the ceiling are nicely decorated in water-colors. The windows are of ground and stained glass. The pulpit furniture is of oak, upholstered in cardinal plush. A beautiful carpet covers the floor, and a Glenwood furnace is put in to heat it. The pews are oak, very solid and substantial. The grounds around the church are nicely graded, and the walks and driveways are in an excellent condition. The floral decorations were profuse and beautiful, especially in the chancel. The bell was given by Mrs. Wm. Orrell as a memorial of her father; the pulpit furniture by Mrs. J. H. Carpenter; the Bible by Mrs. Geo. Forbes; Bible mark by Mrs. Ellen B. Hymnal; and the organ by Mrs. Douglas; vestible lamp by Snow & Earle of Providence. The organ used is very kindly loaned by Mrs. J. Beaumont until the society can purchase one. In all the enterprise, which has been brought to such a happy issue, great credit is due the pastor, Rev. J. Follansbee, and wife, who have been untiring and abundant in labors having this end in view. Under very favorable auspices they have entered on the third year of a successful pastorate. The dedication of the new church should be followed by a glorious revival, as doubtless it will be.

We are pleased to know that the next session of the N. E. Southern Conference is to be held within the limits of the Norwich District. The church at New London has extended a cordial invitation to the Conference to meet with them. This church entertained the Conference in 1848, Bishop Hedding presiding; in 1864, Bishop Ames in the chair; and in 1877, under the presidency of Bishop Scott. This is one of our strong and growing churches, and under the direction of the pastor, Rev. A. J. Coultas, will undoubtedly give the Conference a hearty welcome and royal entertainment.

Many sympathies are felt and expressed in this vicinity for Rev. C. W. Gallagher, D. D., whose wife, Emily Eliza, died, May 13, at the age of 45 years, at her home in Appleton, Wisconsin. This is the second heavy affliction since he assumed the presidency of Lawrence University. Jan. 16 his mother passed away, and now his wife. During the last few months of his pastorate in Hazardville, Mrs. Gallagher had a severe attack of pneumonia, from which she never fully recovered. She was able to go out a little about two weeks prior to her death, when heart difficulties appeared which culminated in her decease. Mrs. Gallagher was a woman of devout Christian character, finely educated, and was formerly a member of Dr. Cuyler's Church in Brooklyn. She was a niece of Dr.

R. S. Rust. The husband and little daughter have the hearty sympathy of a very wide circle of friends in their great sorrow.

O. L. C. X.

New Bedford District.

Cottage City.—The Conference year is opening well here under the administration of Pastor Elmer. The semi-annual meeting of the Vineyard Camp-meeting directors was held in Association Hall, Wednesday, May 21, with fourteen members present. Dr. Brown spoke of the death and funeral of Bro. Jeremiah Pease, for a few years agent and many years treasurer of this Association. He was highly esteemed, and will be sadly missed by his associates in life and in death. A paper expressing their deep sense of loss in his death and their warm sympathy with his bereaved family was adopted by a rising vote. Dr. S. C. Brown was elected treasurer for the remainder of the term. Quite a number of items of secular business received attention. The work of the Water Company in laying pipes through the grounds, and especially in taking up pipes laid a few years since by the town, at this late date in the season, excited a deal of anxiety. Trinity Park and other places are sure to do best, but the damage will be considerable.

The camp-meeting is to be held Aug. 17-24 inclusive. The use of the tabernacle and other public property was tendered the Episcopal League of the Conference for a convention to be held before the camp-meeting, and to the W. C. T. U. of Massachusetts and Rhode Island for one to be held after the meeting. Arrangements are to be made for Rev. C. S. Nutter's illustrated lectures, "Evenings with Hymn Writers." The agent is to secure a cottage and make other arrangements for the entertainment of Bishop Mallien during his stay this summer. A committee was appointed to make arrangements, similar to those of last year, for the publication of authorized reports of the services. Although a few cottages have been moved from the grounds, considerable improvements are being made in many others. The numbers met on the avenue indicate that not a few have already arrived for the summer, or, at least, to make arrangements for the summer.

The first church, Taunton, is said to have been organized in 1830, and Dr. E. C. Bass is looking up its history preparatory to a service in recognition of its sixtieth anniversary, to be held ere long.

The third meeting of the New Bedford Methodist Sunday School, held in Fourth Street Church on Monday evening, the 19th inst., was a very enjoyable occasion. Besides the usual devotional, musical and social features, there was a half-hour address on the "Race Problem," by Dr. Charles Parkhurst, the raised of which was spoken in many voices. Later, Judge Tigrone of Alameda, the newly-appointed Methodist missionary to the Portuguese in New Bedford, was introduced and gave a song in his native tongue. This branch of missionary work is new to this Conference, but that city furnishes an ample field for it. The lower parts of the Cape also have many people of this nationality, some of whose children have attended our Sunday-schools.

At the tenth anniversary of the marriage of Mr. and Mrs. F. H. Partridge, of New Bedford, Mr. Geo. S. Fox read a poem written by his father, Rev. Samuel Fox, of this Conference, entitled "The Chiming Bells."

In our church at Somerset a largely-attended Woman's Christian Temperance Union convention was held, on Wednesday, the 14th inst. The principal address in the afternoon was by Mrs. Newton on "Temperance Instruction in the Public Schools." In the evening Miss Tobey, of Boston, gave an interesting address on Queen Esther.

In the church at South Middleboro on Wednesday, the 21st inst., the funeral services of Mr. Zalmon T. Wallen, a long well-known citizen of that town, were held. The sermon was by Rev. E. Williams, of New Bedford, and Middleboro Lodge I. O. O. F. conducted the service at the grave.

MAINE CONFERENCE.

Portland District.

Pine St., Portland.—A most cordial reception was tendered, on Wednesday evening, May 21, to Rev. J. F. Clymer, the new pastor of this church, by the clergymen of the different denominations of Portland, the mayor of the city, and a representative of the public press. Rev. Theodore Gerlach had charge of the exercises, which were opened by prayer by Rev. J. M. Frost, pastor of the Congress St. M. E. Church, and music by the Doton Brothers. The following, in short addresses, welcomed Mr. Clymer: His Honor, Mayor Melcher, in behalf of the city; Rev. N. T. Whitaker, D. D., pastor of the Chestnut St. Church, in behalf of Methodism; Rev. F. T. Bagley, pastor of the State Street Congregational Church, in behalf of Christian unity; Rev. A. T. Dunn, State secretary of the Baptist Church, as representative of the mission work; Rev. Theodore Gerlach, pastor of St. Stephen's Episcopal Church, who in speaking of the progress of Christianity paid a glowing tribute to Methodism; and Mr. Rowell, who spoke of the mission of the public press and its relation to the Christian Church. The closing address was a fitting and fervent response by Mr. Clymer. Bro. C. is receiving a hearty welcome from his church and all its friends, and is producing an excellent impression by his fervent piety and excellent pulpit discourses.

At Biddeford. Rev. E. O. Thayer, pastor, an auxiliary of the W. H. M. S. has been organized, with nearly forty members. At its second meeting, Monday evening, May 19, there were twenty-five ladies present. Excellent papers were read by Miss Rogers and Mrs. Gooch, upon the work among the Indians and Morians. The pastor also made a brief address. Several members of the W. H. M. S. show a very Christian spirit in joining this society also. The natural result is a quickening of zeal in foreign work. The pastor and his wife, who is Conference secretary, are ready, as far as strength will allow, to assist other churches in the Maine Conference in organizing.

NEW HAMPSHIRE CONFERENCE.

Dedication of St. Mark's Church, Lawrence, Mass.

An event of peculiar interest and importance in the history of Methodism in Lawrence took place on May 22 in the dedication of a new and beautiful church building. As far back as 1878, Bro. Seth F. Dawson, an honored member and official in Garden St. Church, who had already won an enviable reputation as a successful Sunday-school worker, determined, with a few others of like mind, to establish a Sunday-school on the west side of the city, near where the new church now stands. The first Sunday they met in an old school-house on Hancock St., and opened a school with 112 members. In a few weeks a lot on the corner of Bowdoin and Margin Streets was bought, and the school-house moved on to it. It was thoroughly repaired, and the new "parish" prospered so

that not only had they for years the largest Methodist Sunday-school in the city, but were compelled twice to enlarge their house to properly accommodate the school. In 1879 a church was organized which up to this time has been served by the following pastors: William H. Stewart, from Dec. 31, 1879, to April 12, 1880; William Ramsden, the present pastor, who was at that time attending a Theological School, from April, 1880, to April, 1883; Edward P. F. Dearborn, from April, 1883, to April, 1884; W. E. Bartlett, from April, 1884, to April, 1887, during which time there was a great revival; William McNally, from April, 1887, to April, 1888, at which time he left to attend the Wesleyan Methodist Church; Mellen Howard, from April, 1888, to April, 1889, when the present pastor assumed for the second time the pastorate of the Bowdoin Street Methodist Church.

The question of erecting a new church building in a more eligible location was agitated from time to time, and one year ago, under the inspiring leadership of the newly-appointed pastor, Rev. William Ramsden, the quarterly conference voted to proceed at once to the purchase of a lot and the erection upon it of a suitable house of worship. The pastor at once set about securing funds to carry out the project. His own congregation, though neither large nor wealthy, responded generously, and the noble spirit of sacrifice was illustrated in many instances. Through the efforts of Mrs. Rev. C. U. Dunning, whose hands and heart are ever full of generous deeds and noble impulses, Bishop Willard F. Mallieu sent Sunday, Sept. 8, 1889, in Lawrence in the interest of this enterprise. During the day he preached in the Haverhill St. and the Garden St. churches to large and appreciative congregations, to whom he presented the need of the new church. Subscriptions were taken in both churches aggregating over \$1,000. The old church and lot were sold for \$1,400. In many other ways sums of money small and large were raised. A lot was secured on the corner of Essex and Margin Streets, and the corner-stone was laid with impressive ceremonies on Saturday, Nov. 30. The sermon on the occasion was preached by Rev. Charles Parkhurst, D. D., of Boston, who in a striking and forceful way portrayed the sympathetic character of Christ. A large audience was deeply moved and greatly comforted. The superstructure was once begun and went rapidly forward, so that the outside was finished and the vestries ready for occupancy on Easter Sunday. On that day three services were held, and gratitude to God welled up from every heart. Since that time the audience-room has been completed, and according to a pre-announced programme was dedicated on the 22d inst.

The church in all its appointments is one of the finest in the city. It is the only church heated by steam and lighted with electricity. It is finished in light wood, and the frescoing is at once simple and beautiful. It will seat 350, and can be enlarged by wings so as to seat 500. It is large enough to admit of this and leave plenty of room for a parsonage. On the day of dedication, the weather being favorable, large congregations were present both afternoon and evening. That in the evening was only limited by the size of the house. Rev. W. N. Brodbeck, of Boston, preached a sermon full of power and rich with spiritual truth, in the afternoon. His theme was, "The Essential Elements of a Successful Church," from Acts 2: 41-47. It was strikingly appropriate to the occasion, and was greatly appreciated.

At the close of the service the pastor made a statement of the financial condition of the church, in which he stated that the entire cost of land and building was \$7,864.70; that it had been paid in cash \$3,347.50. Deducting good subscriptions yet uncollected, the amount of indebtedness was found to be \$2,000. Rev. Dr. J. W. Hamilton, of Boston, then introduced, and in his own inimitable way presented his plan for meeting this deficiency. At this service \$285 was raised, and then Presiding Elder Dunning pronounced the benediction.

In the evening Dr. Hamilton preached a grand sermon from Matt. 24: 14, and then pronounced the benediction.

[Continued on Page 3.]

Church Register.

HERALD CALENDAR.

Methodist Pastors and Superintendents' Union Meeting, at Winthrop St. Ch., Roxbury, afternoon and evening (see programme in last week's HERALD) May 29
New Bedford Dist. Min. Assn., at Allen St. Church, New Bedford, June 9-11
Eastern Conn. Min. Assn., at Mystic Bridge, Rockland Dist. Min. Assn., at Clinton, June 16-18
Rockland Dist. Min. Assn., at Clinton, June 20-25

POST-OFFICE ADDRESSES.

Rev. C. W. Lowell, Belfast, Me. P. O. Box 57.

Money Letters from May 17 to 24.

Kate L. Allen, E. C. Bane, Mrs. M. Ballou, W. F. Brush, F. B. Cobb, J. M. Dams, N. H. Dockham, H. Eastman, N. J. Fenn, W. S. Foster, Mrs. S. M. French, Mrs. W. H. Fuller, D. B. Holt, H. Hart, John G. Hobbs, W. S. Jones, S. F. Jones, J. F. Kennedy, C. W. Lowell, L. J. Manchester, C. A. Maine, G. McCusker, Geo. Mitchell, F. G. Meier, F. P. Parkin, D. S. Snow, O. E. Thayer, Mrs. E. W. True, D. M. Tyler, J. M. Williams.

Marriages.

[Marriage Notices over a month old are inserted.]

WIDOWS—BLAKE—In Oxford, Me. May 17, at the M. E. parsonage, by Rev. W. E. Kenison, Seymour Wilcox and Grace Blake, both of Wellsfleet, Me.

LEND A HAND.

A Lend a Hand club will be held at Wesleyan Hall, 36 Boston St., Boston, Wednesday, May 28, at 10 a. m. Addresses will be made by the president, Rev. E. Hale, Mrs. Chant, of England, and other persons.

ON WILLAMANTIC CAMP GROUND.

For sale, the house known as the "South Glastonbury House." Will be sold cheap. Apply to Rev. E. F. Smith, East Glastonbury, Conn.

NEIGHBORHOOD EPWORTH LEAGUE CONVENTIONS ON PROVIDENCE DISTRICT.

will be held afternoon and evening with the Campello Church, Brockton, June 3, and with the church at Warren, June 6.

J. F. COOPER, District President.

BROCKTON PREACHERS' MEETING.

The monthly meeting of the Brockton and vicinity Preachers' Meeting will be held in the Central M. E. Church, Monday, June 2. Rev. F. P. Parkin will present a review of Dr. Crooks' "Life of Simpson." L. M. FLOCKER, Sec.

THE DISTRICT STEWARDS' MEETING OF NORTH BOSTON DISTRICT.

will be held June 3, in the Committee Room, No. 36 Bromfield Street, at 10.30 a. m. J. W. LINDSAY.

NOTICE.

There will be a Convention of the Epworth League of the Boston District, in the Webster Square M. E. Church, Worcester, Mass., Tuesday, June 10, 1890. Sessions at 11 and 7.30 p. m. Let every League on the District be represented by as large a delegation as possible.

F. H. KNIGHT, President.

W. G. COLSWORTHY, Corresponding Secretary.

CORNER-STONE LAYING.

The corner-stone of the Baker Memorial Church at Upham's Corner, Dorchester, will be laid June 5, at 2.30 p. m., by Bishop R. S. Foster, D. D., LL. D. The Bishop, Dr. J. H. Thompson, and others will be present. Steele, and others, will make brief addresses. A cordial invitation is extended.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.—The summer session of this Association will be held at the Haven M. E. Church in Providence, June 9-11, 1890. Monday evening, preaching, by G. A. Grant; alternate, J. A. Root. Tuesday evening, preaching, by C. E. Harris; alternate, G. W. Hunt. Tuesday, 9 a. m., Organization, Reports from Pastors, Essays, SYMPOSIUM: The Family: (1) In the State, H. E. Cook; (2) In the Family, J. F. Cooper; (3) In the Church, W. F. Davis. Is Methodism in a Transitional State? W. A. Luce, D. L. Brown; Church Music, Andrew Gould, B. F. Simon; Review of Crooks' "Life of Simpson," F. P. Parkin; The Unifying Tendencies of the Modern Church, P. M. Vinton. EDWIN D. HALL, Committee.

THE PORTLAND DISTRICT PREACHERS' MEETING.

will hold its next meeting at Kennebunk, Me., June 25-26. PREACHING: June 25, at 7.30 p. m., by G. B. Palmer; alternate, G. D. Holmes. June 26, at 7.30 p. m., by J. F. Clymer; alternate, J. M. Frost.

ESSAYS: 1. Our Duty to the Mission Fields of the Maine Conference, W. S. Jones, A. W. Pottie, James W. Wright, H. E. K. Lowe, A. W. Waterhouse; 2. The Faith and the Labor Question, J. F. Clymer, W. Canham, J. M. Woodbury, Kinman Atkinson; 3. Relation of the Missionary Spirit to the Life of the Church, J. A. Corey, G. D. Holmes, E. K. Colby, John Gilson; 4. The Young People's Society in the Church, J. M. Frost, H. B. Mitchell, David Pratt, A. R. Sylvester; 5. Sabbath Observance, E. O. Thayer, M. B. Pratt, W. F. Marshall, J. Colby, S. B. Hines; 6. The Home of the Church, J. A. Bragdon, J. Mouton; 7. Scripture Doctrine of Man's Immortality, Benj. Freeman, C. A. Hatchell, Alpha Turner, C. E. Bean; 8. Duty of the Church to the Sunday-school, Leonard H. Bean, T. N. Kewley, F. Groveron, W. H. Congdon.

The first two persons on each topic are expected to write essays, the others to speak upon the question. All are earnestly invited to come and remain until the close of the session.

F. A. BRAGDON, F. GROVERON.

PROGRAMME OF EPWORTH LEAGUE CONVENTION.

at Worcester, Mass., June 10.

AFTERNOON SESSION. Two-minute reports from charges. ESSAYS: 1. Our Duty to the Mission Fields of the Maine Conference, W. S. Jones, A. W. Pottie, James W. Wright, H. E. K. Lowe, A. W. Waterhouse; 2. The Faith and the Labor Question, J. F. Clymer, W. Canham, J. M. Woodbury, Kinman Atkinson; 3. Relation of the Missionary Spirit to the Life of the Church, J. A. Corey, G. D. Holmes, E. K. Colby, John Gilson; 4. The Young People's Society in the Church, J. M. Frost, H. B. Mitchell, David Pratt, A. R. Sylvester; 5. Sabbath Observance, E. O. Thayer, M. B. Pratt, W. F. Marshall, J. Colby, S. B. Hines; 6. The Home of the Church, J. A. Bragdon, J. Mouton; 7. Scripture Doctrine of Man's Immortality, Benj. Freeman, C. A. Hatchell, Alpha Turner, C. E. Bean; 8. Duty of the Church to the Sunday-school, Leonard H. Bean, T. N. Kewley, F. Groveron, W. H. Congdon.

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The Epworth League.

New England District.



MOOTIES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

WHITE AND RED.

[The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.]

Sunday, June 1.

Ye are the temple of the living God.—2 Cor. 6:16.

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer, love and joy.
So shall your Sovereign enter in,
And new and nobler life begin.

—Weisel.

There may be living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—H. E. Manning.

Sunday, June 8.

"Angel of the Spring-time," said she,
"Show me where to sow my grain.
Shall I plant it round my door-step,
Or afar there on the plain?"

"At thy feet!" the angel answered,
"Sow at once the nearest field!"
First, thy doorway, then beyond it,
Let new fields be new fields yield.

"Fill the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy sowing,
If thou first sow at thy feet!"

"Thus for thee shall widening harvests
Wave their manifold grain,
Till the sixty-fold be harvested,
Gild the doorway and the plain!"

—Mrs. MERRILL E. GATES, in *Christian Intelligencer*.

Take courage, and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor frail little being as you are, amid your labors and distractions. He sends you help and blesses your affliction. This thought should enable you to bear your troubles patiently and gently, for love of Him who only allows you to be tried for your own good. Raise your heart continually to God, seek His aid, and let the foundation-stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart!—Francis de Sales.

Sunday, June 15.

O artist, range not over-wide,
Lest what thou seek be haply hid
In bramble-blossoms at thy side.

—Owen Meredith.

"What is my next duty? What is the thing that lies nearest to me?" "That belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty, if you thought in earnest about it, and were not ambitious of great things." "Ah, then," responded she, "I suppose it is something very commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspapers to an old deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart."—George MacDonald.

Sunday, June 22.

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but are priceless in their value. Are they not the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—F. W. Robertson.

Years ago there was not a single thistle in the whole of Australia. Some Scotchman who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He therefore collected a packet of thistle-seed, and sent it over to one of his friends in Australia. Well, when it was landed, the officers might have said, "Oh, let it in; it is not a little one? It is only to be sown in a garden." Ah, yes, it was but a little one; but now whole districts of country are covered with it, and it has become the farmer's pest and plague. It was a little one, but it would have been a blessing if the ship had been wrecked, that brought that seed. Take heed of the thistle-seed; little sins are like it.—Spurgeon.

Sunday, June 29.

Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about him,
What a Saviour you have found?
Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message,
That seemed to you so sweet?

—Frances R. Haugberg.

The dull weather, they say, is the best weather for battle; and sorrow is the best time for seeing through and conquering one's own self. Do not be afraid, I say, of sorrow. All the clouds in the sky cannot move the sun a foot further off; and all the sorrow in the world cannot move God any further off.—Charles Kingsley.

God looks not on the faces, but into the souls of men, and for His servants chooses the "pure in heart."—Anon.

ABOUT WOMEN.

—Some 3,000 women of Greece have petitioned their government for public schools in which all female subjects may be educated in the liberal arts and industries.

—At the Protestant Episcopal Convention of Massachusetts, recently, two women presented themselves as delegates. They were regularly appointed, but the convention refused to admit them because they were women.

—The only woman in South American journalism is said to be a Wisconsin lady, the wife of a secretary in the Brazilian War Department. She is connected with the *Cidade do Rio*, edited by the great Brazilian abolitionist, José do Patrocinio.

—Frances Willard has started a movement to secure a statue of Miss Susan B. Anthony. It is to be in the form of a portrait bust, and the intention is to have it ready in time for the World's Fair in Chicago. Either Harriet Homer or Anne Whitney will be asked to be the sculptor.

—Little Helen Keller, of Alabama, came to Boston deaf, dumb and blind, and for some time has been at the Blind Asylum at South Boston, where she has made remarkable progress, exceeding in her readiness to learn even Laura Bridgman. Some few weeks ago she was placed in charge of Miss Fuller of the Horace Mann School, and it is said that in a very short space of time she has acquired the power to express herself by words which are perfectly intelligible to every one.

—The "Spectator" says in the *Christian Union*: "A new idea of the enlarged opportunities for women as workers came to me when I found that a piece of mechanical work was to be done for me by a young woman employed in a well-known establishment. It was a simple thing to do, but it required the use of tools, and the deftness and rapidity of the workman gave me a pleasant surprise. This suggests the inquiry, Why would not women find the watchmaker's trade quite within their physical capacity? There are other trades, light and remunerative, where the cunning hand of a woman might easily surpass a man's more clumsy fingers."

—Miss Carrie R. Gaston, of Swarthmore College, Swarthmore, Pa., won the second prize of \$100 offered by the American Protective Tariff League for the best among one hundred essays on the topic, "The Application of the American Policy of Protection to American Shipping Engaged in International Commerce."

—Mrs. Helen Allingham, whose husband, William Allingham, the poet, lately died, is the first woman to be admitted as a regular member of the Royal Society of Water-color Painters in England. Mrs. Allingham is a niece of Rev. Brooke Herford of Boston.

—The New York Ladies' Guide and Chapter Bureau, at 24 Union Square, East, provides lady guides at short notice, executes shopping orders, recommends or secures board and rooms for permanent or transient guests in hotels or first-class boarding-houses, and meets strangers on arrival in the city if desired, at moderate charges. Isn't such a Bureau needed in Boston, with a bright, energetic woman at the head of it?

THE CALL OF RALF WALDRON.

REV. GEORGE SHAW BUTTERS.

NEARLY three years ago there was a remarkable revival in the Methodist church at Dixon's Falls. Neither the church nor the village were large, and yet the influence of the awakening was far-reaching in its results. More than fifty men, women and children had been brought to an outward manifestation of repentance. The pastor was a born evangelist, and found his element in a work of this kind. The strain on his enthusiasm and physical strength was so great that at the end of the seventh week he found himself prostrated by overwork. He was nervously exhausted. His physician prescribed absolute quiet, and would not even permit an interview with his official brethren that he might direct them in their efforts to continue the good work. But the Spirit who had inspired the revival was not wanting in this time of emergency. The people met and decided to continue the meetings, and this they did for more than three weeks. The power increased rather than diminished. The presiding elder preached on Sunday, and they conducted the meetings during the week. Four of the brethren took turns in leading the meetings, but the interest was so great that the meetings only needed a guiding hand to open and close the service and see that some of the modest and timid ones were encouraged to take their part in prayer and testimony.

One of the first converts in this revival was Ralph Waldron, a student at the village academy. In fact, you might say that he was the beginning of the revival. He went to the Friday evening meeting, and during one of the lulls which were very common at that time, arose and said that "he had that day decided to be a Christian, and wished that they would tell him how he might find Christ."

It was the pleasure and delight of that pastor and people to impart to that young man the information he sought, and he went to his home that night rejoicing in the conscious possession of his sins. The next Sunday evening the meetings commenced and continued with the results we have stated. During this time there was a three weeks' vacation at the academy, and not an evening passed that Ralph was not at the service. He did not develop as rapidly as some of the other young men. He was faithful to his duty, and yet was so modest and unassuming that some of the more emotional brethren thought he was not improving his privilege in growth in grace. The pastor understood him, and was not at all anxious about his future. Conviction rather than impulse controlled him, and the pastor saw in that characteristic the most hopeful indication.

When the pastor was obliged to give up work, Ralph felt the power of a new conviction. This was so strong that it compelled him to put aside his natural timidity and assume the position of a leader. Before the revival there were very few professing Christians among the young people, but now more than half of the converts belonged to that class. In the weak and nervous condition of the pastor a prayer had often gone up from that sick-bed that the "lambs of the flock" might be safely sheltered from the cold and cared for by the tender hand of the "Good Shepherd" Himself. The prayer of the weak and suffering and disappointed man was being answered in the conviction working itself out in the mind of Ralph Waldron. One night when on the way home with his father after a meeting, which was in charge of the latter, he spoke up:—

"Father, did you notice how few of the young people took part in the meeting this evening?"

"No, Ralph, I thought the time was all taken up."

"Yes, the time was taken up, but Harry Naylor and I were the only ones among the younger class."

"I really did not notice any difference from our ordinary meeting of late."

"Well, I did, and I cannot help feeling anxious. I wish our pastor was well, for I would like to talk with him about forming a League."

"I am afraid that such a movement at this time would hinder the revival."

"I am not, father, for it seems to me that this is the time to organize the grand results

of this good work. The young people are feeling the need of some definite employment just now, and from what I have learned of the League from ZION'S HERALD, it is the organization for us and our church. And then the Young People's Society of the other church have already made propositions to join their society, on the ground that we were without one in our church."

"Is that really so, Ralph?"

"Yes, it is, and they came to me and asked if I would not join with them. Of course I said 'No.' I also urged them to wait a few days, and we would probably have one of our own."

"There is a board meeting to-morrow evening, and I will present the matter then. I am very glad, my boy, that you take such an interest in your church. You will find that the more you do for the church, the greater will be your love."

Had it not been for the wisdom of Mr. Waldron in presenting the matter, there would have been considerable opposition to the formation of a League on the part of some of the brethren, who feared that it might prove a dividing line between the young and older people; but he presented the special facts that his son had made known to him. These were sufficient to overcome all obstacles, for these brethren were very sensitive to any encroachments on the part of the other church, for they had known for many years the embarrassment of losing members and strangers because of the social position and methods of their more wealthy neighbor. Ralph was informed that night that the board unanimously recommended the organizing of the young people into a League which should be loyal to the Methodist Episcopal Church. More than that, with the same unanimity, the board put the responsibility of this organizing into the hands of Ralph Waldron.

It was no easy task for one of his modest make-up. His determination and love for his church were so strong that they overcame his modesty, and at the academy that day and from house to house he gave notice of a meeting at his home to complete arrangements for the organization of a League. The older people thought it best to leave the young people to themselves in this work, and therefore the brunt of this responsibility fell upon Ralph. In this, also, his conviction of the need of the organization made him equal to the emergency, and he continued in his work until the League was formed, a constitution adopted, and officers elected. Naturally he was obliged to be the first president. His parents were pleased at the rapid development of their son during this period of formation of the new society. The warm-hearted class-leader who listened to Ralph's testimonies counseled him to be very careful in listening to and obeying the Divine voice. The converts were gathered into that League, and they found it a source of great spiritual help and strength. The active members were received as probationers in the church and commenced to lay the foundations for a career of future usefulness by their faithful performance of the work assigned them in the League.

The special meetings were closed, but the interest continued in the church, and especially among the young people were there indications of true prosperity.

When it was made known to the pastor, who was slowly gaining, that a League had been formed among the young people, he could not keep from exclaiming, "Praise the Lord!" His own plans had been anticipated.

The first service he attended after his illness was one of the devotional meetings of the League. He waited until after the meeting had commenced, and stole in quietly, taking a seat in a corner where he would be unobserved, save by the leader. This young man was so embarrassed at the presence of his pastor that he forgot the exact place of the passage of Scripture he was intending to read. He had been a Christian but a short time, and therefore was not familiar with the Bible. He had planned to read the 53d of Isaiah, but in his embarrassment he could not find it, and by seeming accident commenced to read from the 61st. He read a few verses, and then closed the Bible and told his religious experience. To him the opening of the meeting was a failure, but he was leading wiser than he knew. The pastor's heart seemed to be flowing out at his eyes as he listened to the tender and blessed words of joy and faith from the young people who had so lately commenced the service of the Lord. It was spiritual food to his hungry soul. The young people whom he had tried to feed were now giving the very bread of life to him. He noticed that Ralph seemed to be in a prayerful mood and had taken no part in the meeting except to pray at the opening at the request of the leader. After many had spoken he arose and said:—

"There has been a burden on my heart all day. Since our League was organized, I have been asking my Saviour to show me the path of duty very plain. I came to this meeting praying for light, and it seemed as if the Scripture our leader read was the word I needed. It may be a surprise to you, but I feel that the Lord wants me to prepare myself to preach the Gospel. Some way I have felt that I ought to decide the question to-day, and when the first verse of this 61st chapter was read, it seemed to me that it was an indication that the Lord had heard my prayer and shown me the path of duty. If this be my work, I want the Spirit of the Lord God to be upon me. I desire that the Lord may anoint me to preach good tidings unto the meek. Oh, that He may send me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound!"

"Amen and amen!" said the pastor, whose heart was too full for any other expression. To Ralph the pastor's response was like an angel's voice indicating that God was pleased with the decision he had made. Ralph sat down overcome by the strong emotion which possessed him at this crisis time in his life. The pastor dropped on his knees, and in a prayer full of the strong love of an older man for a younger, commended that child of his own ministry to the appointing power of the Messiah Himself. Heaven and earth seemed to join as that devoted man poured out his petition before the Lord. Ralph was strengthened and encouraged. He believes he was called of God. The call has not been revoked. He thanks God for the work of the League which was the means of revealing to him a call to the ministry. May the Epworth

League influence many like him to become preachers of righteousness!

NOTES ON LETTERS.

I have read with interest the League pages of ZION'S HERALD, and have admired the zeal and Christian enthusiasm as evidenced by them, and it has been a glad surprise that so many thousands of young Christians have enrolled themselves in the League ranks. But while I rejoice with you in such grand results, I cannot but be apprehensive regarding the one side of this work affecting Bible knowledge gained through our legalized Sunday-schools. Of course we each concede that the church rests upon the foundation-stone—the Holy Bible—and that in proportion to the extent the Bible has been studied, in any given nation, community, family, or by individuals, just in that ratio have piety and religion flourished or waned in each. Our church, recognizing some of this, has legalized Sunday-schools, and has made it obligatory that a Bible school shall be a part of its great system for carrying on its work; nay, more, it has placed special workers in the field to advance and promote a greater zeal and efficiency in all its Sunday-schools. By this last method the church has received an increased numerical strength, and an army of Christian workers has been organized through and by the Sunday-school, such as the world or the church never witnessed before.

Your best League workers have been recruited from the ranks of the Sunday-school. It is just at this point my apprehension begins, upon the following basis: There has always been a scarcity of good Bible teachers, and while a very few churches have had a fair supply, there never has been a superabundance of good Bible teachers. It is also a lamentable fact that many of our Sunday-school scholars are ill-prepared upon their lessons in the Bible. But for all this, as has been stated, in proportion to the efficiency of the teachers, and the faithfulness of the Bible has been studied, in any given Sunday-school, that church has prospered, numerically and in Christian enthusiasm. Our own church has one extra meeting that our sister denominations do not have—the weekly class-meeting—which absorbs much of the talent of our best working forces. My question comes then: If in the past there has been a lack of study of the Bible, because our best talent has been taxed to its utmost in the various departments of church work, and physically, what in the future, what will be the effect of drawing into the League work the best teachers and officers of our Sunday-schools, thereby increasing the draft made upon their talents, and physically, what in the past, though limited in numbers, have been so efficient in teaching the truths of the Holy Bible—the very basis of all Christian church work? In other words, I ask you to answer whether the League takes from the working forces of the Sunday-school, by absorbing the time and talent of its teachers in League work, and whether it thereby decreases their efficiency as Bible teachers? We know, also, whether the rank and file of the League are giving even equal attention and time to the study of the Sunday-school lessons that they did prior to their connection with the League? By answering this letter in the spirit which prompts the writing of it—the desire that there should be a better knowledge of God's Word by all—we will have helped to solve a problem in the mind of your humble servant, like M. E. S. Union.

IRA G. BLAKE,
President of Central Massachusetts M. E. S. Union.

Some of the originators of this young people's movement have been earnest and wise Sunday-school men and women. It is in part their working out of a plan to attract and hold under church influences those over whom the Sunday-school was losing its grip. It has from the outset suggested Bible study as one of its features. It has published courses of daily Bible readings, and gives credit to all who will take such a course on its Reader's Certificate. A considerable number of Leagues have brief lectures and talks on the Scriptures as features of their exercises. Its whole tendency will stimulate attention to the Word. There is considerable in the statement in the letter of the possibility of so overtaxing those who have capabilities that they will not have time for Bible study. There is this danger in all our complex church life. Every young man and woman should resolutely set themselves against this influence, and keep certain hours and evenings sacred for private self-improvement, for Scripture study, and general culture. Our Leagues should not hold too frequent meetings, or overdo the matter of conventions, or overload the programs. But even when the worst is allowed here, there is something to be said on the other side. Those who go to our League meetings and do its work are generally of that temperament that they would be going somewhere or doing something of a similar character unconnected with the church if they were not in the League work. It is better for the church to have their energies employed in her service. So far we have known of no instance where a Sunday-school has been weakened by a League, but have heard of instances where young men and women, capable as Sunday-school teachers, have been drawn to the church and interested in its Sunday-school work through the League.

"FAITH OF OUR FATHERS."

LANTA WILSON SMITH.

It was a time of doubt and fear;
Life lay before me dark and drear.
No kindly voice to lead me on—
I trod life's thorny path alone.
Satan was tempting me o'er and o'er,
I could resist his wiles no more.

In reckless mood I wandered on,
And said, "The weary strife is done.
I cannot struggle long by hour,
I sink beneath the tempter's power.
Laugh then, ye fiends, the strife is done,
Ye have the awful victory won!"

But Christ, in love and tenderness,
Was waiting still to save and bless.
He led my thoughtless footsteps near
Where choirs were chanting sweet and clear:
"Faith of our fathers! hark ye, all,
We will be true to thee till death!"

Faith of my father! Oh, what tears
Came with the thought of those years!
Amid the rush of worldly cares
Had I forgot a father's prayers?
Though in rough ways my feet had trod,
Could I forget a father's God?

"Faith of our fathers!" Oh, the power
That stirred my heart in that brief hour!
Come grief or pain, come life or death,
I still will keep my father's faith.
I'd walk the path that he had trod,
And serve, through life, a father's God.

"Faith of our fathers!" God of love,
When hearts grow faint and footsteps rove
Let this sweet, sacred memory
Keep us forever close to Thee:
"Faith of our fathers! hark ye, all,
We will be true to thee till death!"

BITS OF FUN.

—Student (to his friend): "See, yonder comes old Mr. X—who has helped to dry so many tears."

"The dear, kind-hearted gentleman! Tell me how?"

"He is a manufacturer of pocket-handkerchiefs."

"It is as hot as an oven in here," remarked the city editor as he threw off his coat to go to work.

"Well, it ought to be," remarked the fancy reporter. "This is where we make our daily bread."

—New York News.

"Mamma, said Tommy, as he watched his little brother swimming in the bath-tub, 'Willie is like a piece of flannel.'"

"What makes you think so?" asked his mother.

"Oh, because he shrinks so when he's washed."

—She wanted a cottage. He wanted an apartment.

"Suites to the sweet," he said with a tender glance.

"Flats to the flat," she retorted with a scornful smile.

N. B.—They took a cottage.

—Old General (putting a few questions): "Now, boys—ah—can you tell what Commandment Adam broke when he took the forbidden fruit?"

—Small Scholar (like a shot): "Please, sir, 'th' war'n't no Commandments then, sir!"

—Managing Editor: "What was it that young fellow wanted?"

—Office Boy: "He says that he wrote a sonnet 'titled 'Dolly's Dimples,' and it got into the paper

headed 'Dolly's Dimples,' and that he wants it explained, as it got him into trouble with something he called his fiancée."

—Dr. Smith: "Your blood is impoverished. I shall have to prescribe some iron for you."

—Mr. Jones: "Don't, doctor. My wife says I look rustier than any other man in town already."

A young lady living in a large city had spent the day in a suburban town, expecting to reach home by six o'clock, but meeting an old friend, Mr. Green, she and the gentleman who had accompanied her were urgently begged to remain to supper, spend the evening, and take a late train to the city, which invitation they accepted. In order that the mother should not be worried about her daughter, the gentleman sent the following telegram:—

"Home at eleven, Green's to tea, to bed, we've got a key."

CONTENTMENT.

Once there lived a little maiden, who was very sweet and fair,
Who had eyes like purple pansies, and long, sunny, flowing hair;
And 'twas said through all the country she was loved beyond compare.

Yet she had no wealth nor dowry, just a lovely, smiling face;
Just a kindly, gentle nature, and a maiden's winsome grace;
But at times she longed for jewels, to wear silk and costly lace.

And it chanced she lay a-sleeping in the garden once in June,
And the sunlight kissed her tresses, and the breezes sang a tune,
And the roses were half-jeweled all the summer afternoon.

And she dreamed of wondrous treasures, of a castle by the sea,
Of a prince who came to claim her, and whose praise seemed melody,
Like the music of the waters flowing on delightfully.

And she longed for time to pass her like a sudden dream,
For her youth to vanish quickly, and to be a woman grown,
That the prince might kneel before her, and might claim her for his own.

And in part her wish was answered, for there came to her one day
One who offered wealth and station, and indisputable sway;
Tho' she had no love to give him, yet she did not turn away.

But her heart a sad-eyed woman stands alone at close of day,
And 'tween heart and grievance and trouble, let men praise her as they may,
For her happiness has left her—taken wings and flown away!

And I think, O friends, 'twere better, in this journey here of ours,
Not to dream of power and riches, nor of stately domes and towers,
But to live in sweet contentment, like the little birds and flowers.

—The Independent.

LEAGUE PRAYER-MEETING TOPICS FOR JUNE.

REV. F. H. KNIGHT.

June 1—"Who is My Neighbor?" Deut. 15: 7, 8; Luke 10: 36, 37; Matt. 20: 28; Luke 6: 34, 35; Rom. 13: 9; 14: 13; 1 Peter 1: 22.

The theme of this meeting should be helpfulness. A proper understanding of the question, "Who is my neighbor?" is not, "Who is there upon whom I can call in time of need?" but, "Who is there that comes in such relations to me that I can help him?" The lesson to be learned is one of giving, and not one of receiving. "Whom can I help?" If this question were only answered aright, the church would indeed be a true family, and every neighborhood would be a brotherhood. In opening the subject the leader might briefly remark upon the following:—

1. The demand for true Christian helpfulness. "No life is so strong and complete, but it yearns for the smile of a friend." The people of God are continually falling among thieves, and sooner or later the kind offices of the good Samaritan are most sorely needed and most heartily welcomed.

2. The fitness of the kin of the Good Samaritan. Only one out of three who passed by showed him the neighbor of the half-dead traveler. The proportion is not much better in these days. The world, and oftentimes the better part of it, is still cold and selfish.

3. The command of the Saviour, "Go thou and do likewise." It is often said that the outward life of Christ may be compressed into one short sentence: "He went about doing good." Begin by being more helpful in this prayer-meeting, then go home to your friends, and, forgetting self, live for others.

June 8—"How to Pray." Luke 11: 1, 9; 1 Kings 18: 41-45; Jer. 29: 12, 13; Matt. 6: 5-8; Mark 11: 24; Luke 18: 1-8; Phil. 4: 6; Heb. 4: 16.

The Bible is especially rich in suggestions regarding prayer. The subject is a familiar one in all our religious services. Probably no number of a religious book or paper finds its way into our homes that does not contain something about prayer. And yet notwithstanding all the light obtainable, most people do not know how to pray. Even the old adage that "praying breath is never spent in vain," may be very frequently and seriously questioned. A great deal of praying breath and a great deal more of talking breath, if it amounts to anything at all, amounts to so very little that its effects are never detected. People need to know how to pray.

1. Men of prayer are born, not made—born of the Spirit into a spiritual life, with spiritual ideas and aims and communion. The reason why many so-called prayers are not answered is not that there are no earnest desires, but there is lacking the spiritual nature which implies true faith and submission. When men are born from above, they find in themselves the beginnings at least of that spiritual nature which brings them up on to the plane where spiritual forces work and where the conditions of prayer may be met.

2. The groundwork of prayer is in a spiritual nature. Having this beginning, the only thing necessary to Elijah-like developments in efficiency in prayer is exercise of the gift. The prayers of the young Christians are like the stumblings of a young child. The prayers of one who has prayed much are like the steady, swift goings of a man strong to run a race. We learn to walk by walking; we learn to pray by praying.

June 15—"Rich Toward God." Luke 12: 21, 25; Ps. 34: 9, 10; Matt. 6: 19, 21, 33; John 8: 27; Phil. 4: 19; 1 Tim. 6: 17-19; 4: 8; Jas. 2: 5.

The poorest man in this world is he who has nothing but money. The richest man in this world is he who has the greatest inheritance in that kingdom which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It is infinitely better to be rich toward God than to lay up treasure for one's self. Earthly riches partially satisfy a small part of the man for a smaller portion of his existence. Heavenly riches completely satisfy the whole man forever and ever. There is a royal road to everlasting wealth.

1. We must first become poor, so poor that, as far as absolute and sole ownership is concerned, we shall have just nothing at all. Others may look upon us

without knowing of our poverty; but in our very souls we must acknowledge that God is the absolute owner both of ourselves and of all our possessions. For "who

Review of the Week.

Tuesday, May 20.

The French have won two recent victories over the Dahomans.

New Bedford carpenters decide to strike for nine hours and full pay.

The Supreme Court has decided against the Cornell University in the case of the *Ex parte*.

One of the largest vessels of the new navy is to be named "Marblehead," in honor of the town where the American navy had its origin.

President Harrison recommends appropriation sufficient to make a preliminary survey for a railway line recommended by the Pan-American Congress to connect the principal cities of the American hemisphere.

The United States Supreme Court sustains the constitutionality of the Edmunds Anti-Polygamy law, which, among other things, dissolves the Mormon Church Corporation and turns over a portion of its real estate to the United States.

Wednesday, May 21.

The Supreme Court of New York holds that the illegal Sugar Trust is dissolved by law and that no action is necessary.

The site for the Washington Tower, the English rival of the Eiffel Tower, has been fixed in St. John's Wood, in the northwest of London.

The national conference of Boards of Health at Nashville urges upon Congress the importance of encouraging the planting of trees, the destruction of our forests having been attended by disastrous consequences.

Congressman Cannon says that the sections of the McKinley bill in relation to sugar will effect a saving of two cents and four mills on every pound of sugar used, which would be equivalent to about one dollar per year for every man, woman and child in this country.

Queen Victoria has sent a letter congratulating Henry M. Stanley on his engagement. It is said that he will be urged to become a British subject and accept the honor of knighthood. Baroness Burdett-Coutts has started a subscription to purchase him a handsome residence. Miss Tennant, his fiancée, is 30 years old and the daughter of the late Charles Tennant, M.P., who left her abundant wealth.

Thursday, May 22.

The Secretary of the Navy to-day has accepted the dynamite cruiser "Yevstus."

Capt. Thomas O. Selfridge will be the new commandant at the Charlestown Navy Yard.

Major Panitz, at his trial, denied that Russia was implicated in the plot against Prince Ferdinand.

Dr. John S. Butler, Superintendent of the Retreat for the Insane at Hartford, Conn., and formerly of Boston, died yesterday.

Nearly 1,000 enumerators of the census in Massachusetts have been appointed and will begin their work within two weeks.

The details of a proposed filibustering expedition to annex Lower California to the United States were revealed at Los Angeles, Cal.

The Presbyterian General Assembly agreed to appoint another committee to investigate the Publication Board scandal; the report of the Board of Foreign Missions was adopted.

The telegraph line connecting Tongkin and China, by way of Yau-Nan, capital of the province of the same name, has been opened for business.

The London Chamber of Commerce gave a dinner last evening in honor of Henry M. Stanley and his colleagues. Sir John Lubbock presided. Miss Tennant, Mr. Stanley's fiancée, was present.

Clarence F. Jewett, president of the C. F. Jewett Publishing Company, has disappeared. He is charged with embezzlement and over-issue of stock. Alleged crooked transactions involve \$75,000.

The tariff bill was passed by the House yesterday by a strict party vote, with the exception of Mr. Coleman of Louisiana, who voted with the Democrats in the negative. Mr. Butterworth voted aye. The vote was: Ayes, 162; nays, 142.

The Western Union Telegraph Company has secured control of the Bay State Telegraph Company for a term of 10 years, at a rental of \$12,000 annually. The Bay State Company has six copper lines from New York to Boston, and also wires south to Baltimore.

Friday, May 23.

Brainiac celebrated yesterday her 25th birthday.

Walter K. Freeman claims that he and not Edison invented the incandescent lamp.

The "Rush" has been ordered to Alaskan waters to protect the seal fisheries.

Lightning struck a church in a German village and killed four persons and injured twenty others.

Emperor William has subscribed \$20,000 marks to the Evangelical Missions for a hospital at Zanzibar.

J. M. Shellenberger, of Doylestown, Pa., a lawyer, was yesterday sentenced to 22 years in the penitentiary for forgery and other crimes.

The Marquis of Salisbury has criticized some of Stanley's recent utterances, and says they should not be taken as revealing the government's policy.

The woman suffragists yesterday, for the first time, secured a majority of the members of the Massachusetts House Judiciary committee to a favorable report on a joint resolution providing for a woman suffrage amendment to the Constitution.

The children members of the Pan-American conference have filed their formal objections to the compulsory arbitration treaty adopted by the majority of the conference. Child favors international arbitration, but regards compulsory arbitration as impracticable and dangerous.

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Saturday, May 24.

The Aitchison directors officially announce the purchase of the St. Louis & San Francisco Railroad.

The cruiser "Charleston" has been sent to Honolulu on account of possible trouble on the coast of the Hawaiian Legislature.

The United States Supreme Court decides that the execution of Kemmer, the New York murderer, by electricity, will be lawful.

Queen Victoria is 71 years old to-day. She came to the throne June 20, 1837, and was crowned June 28, 1838. The Prince of Wales will be 40 the 9th of next November.

The heaviest rain and electrical storm known in years passed over a large section of western Pennsylvania last evening. The loss is estimated at from \$2,000 to \$30,000.

Many of the Cherokee Indians, by written agreement, have consented to accept 60 acres of land in severalty and sell the remainder to the government at \$1.25 per acre.

The United States man-of-war "Pensacola" arrived at New York from her trip to Africa. She had on board the party of scientists who went to the Dark Continent to observe the recent eclipse of the sun.

Gov. Goodell enjoyed a railroad ride on Friday from Antrim to Bennington and return, with no apparent fatigue. The Governor hopes to be able to preside at the next meeting of the Executive Council.

The Senate considered the Naval Appropriation bill, deciding in favor of repairs at the Boston Navy Yard. Senator Stanford advocated a new kind of currency. The House discussed the River and Harbor bill.

Consolidation bill was engrossed. In the Senate the Nine-Hour bill was engrossed, after having been restored to the shape in which it came from the House.

Monday, May 26.

The city of Colliage, N. M., was fired by traps and destroyed.

Eight people lost their lives in Watappa Pond, Fall River, yesterday, by the capsizing of their boat.

Lightning caused a dynamite explosion at Lucas, O., yesterday, killing two men and injuring 25 others.

Gov. Hill of New York has signed the bill prohibiting minors from smoking on the street or other public places.

Henry M. Stanley publishes in the London *Times* a very caustic reply to Lord Salisbury's trade in the House of Peers.

George Francis Train makes his trip around the world in sixty-seven days, thirteen hours, three minutes and three seconds.

The Presbyterian General Assembly adopted resolutions providing for a committee on revising the creed, which shall report in 1891.

The Mohawk Valley was disturbed by a slight shock of earthquake yesterday, accompanied by lightning and heavy winds. No damage was done.

The Senate has restored the appropriations of \$50,000 each for the Boston and Portsmouth navy yards. The "Original Package" bill now has the right of way over the Silver bill.

THE CONFERENCES.

(Continued from Page 6.)

sumed the debt-raising. He also awakened enthusiasm of the people that at the close of the service it was found that over \$1,000 had been subscribed during the day. Rev. C. U. Dunning, the presiding elder, then dedicated the building to the service of God according to the ritual of our church. At the services were, besides the Methodist pastors of the city, several from abroad, among them several old pastors. The day was one of rejoicing. The pastor, Bro. Ramsden, is worthy of great credit for the tact, energy, and persistence exhibited throughout this whole work. He has worked untiringly, and has won success. His people are deserving credit for the noble way they have seconded his efforts, and with the aid of others they now enjoy a beautiful church home. May the glory of the latter house be greater than that of the former! THOMAS TYRRE.

Concord District.
Rev. D. C. Babcock, of Lancaster, has been chosen president of the Coos and North Grafton Counties Bible Society.

Claremont District.
When the church at Bristol burned, and they began raising money for a new one, the ladies assumed payment of more than \$2,000. By their industry they have paid every dollar. They still feel that the necessity is upon them to labor, but they feel a strong spirit of willingness. At the recent annual meeting of the ladies' society, they voted to lease a hall in the town in which to hold their societies, one of which will be held every three weeks. The new church will be ready for dedication in a few days. The hard-working pastor, Rev. Otis Cole, has entered heartily into the work of the fourth year. The new church is to be dedicated June 12. Bishop Foster is expected to be present and officiate.

The pastor at Portsmouth baptized two persons last Sunday by immersion. B.

VERMONT CONFERENCE.

Springfield District.
Mrs. Mercy A. Morey Wilcox, aged 71 years and 9 months, died peacefully at her home in North Westford, May 18. She leaves a husband, Alden Wilcox, and three children—J. Frank Morey, of San Francisco, Cal.; Rev. L. W. Morey, of Lowell, Mass.; and Mrs. C. A. Gilkey, of South Strafford, Vt. She was one of eleven children of Joseph Chamberlain, five of whom are living. For fifty-six years she was a faithful and devoted member of the M. E. Church.

St. Albans District.

North Hero is to be supplied by W. H. Hyde. This charge is to be congratulated. Bro. Hyde has safely arrived and entered upon his work with his accustomed promptness. Between the balmy air of Florida and the invigorating northern breezes of his island home, he may become strong again.

Eden charge is to be supplied by Bro. Geo. E. Denel, a local preacher from the Albion Church. This young local preacher gives promise of much usefulness.

The pastor at Franklin, Rev. Geo. L. Story, preaches the Memorial sermon this year before the G. A. R. Post of that town.

St. Albans is being afflicted with several malignant cases of diphtheria. Some of the Methodist families are among the sufferers. There has been serious sickness among the children of the Warner Home. The union Memorial Sunday service of the G. A. R. was held this year in the Methodist church, the pastor preaching the sermon.

The pastor at Swanton delivers the address before the G. A. R. Post at Montgomery Centre on Memorial day.

The District Preachers' Meeting will be held, June 9, 10, and 11, at North Fairfax, at the invitation of Pastor Knapp. The programmes are already out, which see. It is hoped that there will be an unusually full attendance at this first meeting of the year.

Northern Vermont is now arraying itself in the full glory of its spring attire. After the long rains we are having some fine days.

THE GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

Business is more rapidly despatched as the body gets into better working order. Various matters of more or less importance have been disposed of and the Discipline amended. We mention only the most significant.

The work of the church will be vigorously pushed on the Pacific coast, by one of the Bishops taking up his residence there, and by the establishment of a paper at San Francisco.

It has been voted to offer a prize of \$300 each for the two best catechisms which shall be prepared—one for the children, and the other for the youth. Past efforts to secure such catechisms as shall be satisfactory have failed.

The Conference has decided to have two Church Extension secretaries instead of one. The committee on Episcopacy submitted a report to the effect that the salaries of the Bishops be increased from \$3,000 to \$3,500, including traveling expenses. The report provided, also, that the widow of a bishop shall receive the full \$3,000 on the year of his death, and \$1,000 annually as long as she shall live. This report was final, and settles the matter at least for a quadrennium.

It was resolved "That the committee of fifteen on the spiritual state of the church be, and they are hereby instructed to take up the use of tobacco and opium by the members of the church, and especially by traveling preachers, and report to this Conference some suitable deliverance upon these subjects."

Indefinite postponement was the sudden fate of this resolution; and no wonder, when the greater part of the members of the Conference use tobacco, and have provided for them in the basement of Centenary Church, where the Conference is held, a "smoking-room."

It was voted not to put the two colleges of the colored M. E. Church of America under the care of the Mission Board, although it was decided to aid them as far as possible.

A majority report of the committee on Temperance was against making it obligatory to use unfettered wine at the sacrament of the Lord's Supper. A long, vigorous, and advanced report of this committee on the general subject of Temperance was unanimously adopted, one paragraph of which will give an idea of it:—

"We are emphatically a prohibition church. We stand out squarely and before the whole world, certainly in theory, and for the most part in practice, for the complete suppression of the liquor traffic. We offer no compromise to, and seek no terms from, a sin of this heinous quality. We are opposed to all forms of license of this iniquity whether the same be 'high' or 'low.' It cannot be put so 'high' that the prayers of God's people for its suppression cannot rise above it, nor so 'low' though it makes its bed in hell, that its removal cannot be effected through its accursed agency will not descend beneath it."

The committee on Sunday-schools reported in favor of organizing Young People's Leagues, and also of publishing a weekly periodical or newspaper at Nashville for them.

The committee on Education advised the formation of a Board of Education, and presented a constitution for it.

The committee on Missions voted non-concurrence on the matter of Deaconesses, believing, perhaps, as does Bishop Keener, who said: "We found an easy route for making them; we simply marry a deaconess to a deacon, and it is done."

Strong resolutions against the Louisiana State Lottery and other lotteries were adopted.

The committee on Itinerary reported concurrence on a resolution prohibiting the ministers from marrying divorced persons, "except in the case of innocent parties who have been divorced for the one Scriptural cause."

Through the committee on Publishing Interests it was reported that the "available assets over and above all liabilities are estimated to be worth the handsome sum of \$500,739.75." The *Christian Advocate* shows a balance in its favor of \$1,858.53; the *Quarterly Review* a balance against it, for the year ending March 31, 1890, of \$1,270.64; the Sunday-school periodicals report a net gain of \$38,509.54.

After a useless effort to recommit the report of the committee on the Spiritual State of the Church, on Worldliness, it was adopted. It took uncompromising ground against trying to mingle godliness and worldliness.

The house of Bishops of the Protestant Episcopal Church sent a communication to the Conference, asking it to appoint a commission, to confer with a commission of the Protestant Episcopal Church, looking toward a union of the different wings of Protestantism into one grand army. The objection was not appointed, but there was mission on the floor of the Conference to the report of the committee on Fraternal Correspondence, which says: "Whatever barriers to this 'closer union' may exist to-day, have not been raised by her [the M. E. Church, South], and can easily be removed by a commission from this body." To refuse to appoint a commission is one thing; to do it in a disrespectful, cold, unfriendly way is quite another.

Bishop Nide, of the Methodist Episcopal Church, was introduced, and invited to a seat on the platform.

A prominent feature of the last week or so has been the fraternal addresses. Rev. Dr. David J. Walker from the Wesleyan Methodist Conference of Great Britain and Ireland.

Rev. Dr. Samuel G. Stone from the Methodist Church in Canada; Rev. Dr. Frank M. Bristol, Chicago, and Hon. Robert E. Pattison, Philadelphia, ex-Governor of Pennsylvania, from the Methodist Episcopal Church, were all introduced, and spoke. Dr. Bristol's address was eloquent, rich in historical allusions, fraternal in spirit, and strong in its positions upon great and vital questions. It was of bright Methodist colors, which fell into symmetrical beauty as he turned the kaleidoscope of his thought. We should like to quote abundantly, but we feel somewhat as we should standing before a bush of blooming roses, each one of which was beautiful and fragrant—we should scarcely know which to pluck. His closing paragraph must suffice:—

"I am not to fight the battles of my fathers, but of my sons. I am not to vindicate the yesterday, but to emancipate the to-morrow. The past is dead, the future is to live. I may send myself on, but never back. Standing on the summit of this hour, give me nerve for the next. This is the language of the great Methodist whose outlook is toward the sun-risings and the destinies. Hail, sister Methodist of the South, crowned with your million stars! Hail, royal priesthood, whose feet are beautiful upon the mountains! Hail, fathers of a noble line whose descending mantles still are charged with power! Hail, spirit of fraternity, as we have said with discord in each cloth, let us walk with unity white! I bring you, dear brethren, the blessing of our people; you have the blessing of our God."

In his expressions of fraternal feeling, Dr. Bristol's address was sincere, tender, almost pathetic, and we were pained at its close Bishop Keener should rise and say:—

"Now as to fraternity—Ah, my brethren, might I address you in the name of the South, awaiting the resurrection morn. And when that trumpet sounds, there will be true fraternity. We are willing to wait till then."

Surely, he the ghosts of dead issues, unloosed from their grave-clothes, stalk abroad, to mock by their mutterings our overtures of peace, good-will, and fraternal unity; and we regret that the senior Bishop of that great church, on such an occasion when severe silence would have been more respectful and dignified, should summon them up, by the magic of his words.

Fraternity! Such is the fraternity of the steel-gloved hand and the cuirass heart!

Hon. R. E. Pattison's speech was brief, but sensible, clear and strong. He, too, pleaded for organic unity of our common Methodistism, and Bishop Keener again replied in words that would far better have been unsaid. We are loth to believe that the Methodist Episcopal Church, South, would endorse his sentiments.

At the Greek Kalends. It was a favorite saying with the Emperor Augustus that he would pay his creditors at the Greek Kalends. As the Greeks had no Kalends, the phrase really meant that he would pay them the "next day after never."

That is just the day when it will be profitable for you to purchase a cheap bookcase. If books are worth having at all, they are worth proper care. The best bookcase costs only a trifle more than the cheapest, if you know where to purchase. Our advice to the reader is that wherever he may afterward purchase, he should visit, first of all, Paine's furniture warehouses on Canal street, as all styles can there be seen and he can purchase intelligently after seeing their large assortment.

A good soap is woman's best friend on washday. Always ask for World Soap.

Excursion to Alaska. Messrs. Raymond & Whitcomb have planned an unusually attractive tour for the coming summer. Leaving Boston July 30, the party will journey over the magnificent picturesque line of the Canadian Pacific Railway, with visits to some of the most interesting points in the mountains, including Banff Hot Springs and the great Glacier of the Selkirk range. At Victoria, B. C., a steamer will be taken for a twelve days' voyage through British Columbia waters to Alaska. Many points will be visited in that distant land of mountains and glaciers, including Fort Wrangell, Juneau, the Douglas Island gold mines, the famous Muir Glacier, and Sitka. On the return, Port Townsend, Seattle, Tacoma, and Portland will in turn be seen, and a voyage will be made up the Columbia River. Then will follow a journey over the whole length of the Northern Pacific Railroad, with a side trip through the matchless Yellowstone National Park, and incidental visits farther east to St. Paul, Minneapolis, Chicago, and Niagara Falls. This is one of the most attractive tours the firm has ever arranged, and the lists are already being filled. Descriptive circular may be obtained of Raymond & Whitcomb, 296 Washington Street (opposite School Street), Boston.

COLORADO CITIES AND PLACES. The title of a pamphlet just issued by the passenger department of the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. It comprises 60 pages of valuable information, relating to some of the principal cities and resorts of Colorado, with 32 beautiful illustrations of different scenic views and localities, engraved from original photographs, and which have never before appeared in any work of this kind. In the two last supplementary pages, a carefully revised list is given of the leading hotels, restaurants, etc., in the cities and places described, with the names of their proprietors, the rates per day or week, and the character of accommodations provided. Copies will be mailed free to applicants in any part of the world, on receipt of 4 cents each for postage. Address JOHN SEABASTIAN, Gen'l Trk & Pass. Agt., C. R. I. & P. Ry, Chicago, Ill.

The Tennessee Land Co., are offering the public sale of lands for the purchase of their stock. Probably no land company in this country has been organized under more favorable circumstances, having so many acres under their control giving such strong indications of rich deposits of coal, iron, and stone quarries, with valuable timber tracts and arable Agricultural Lands. And there is a commendable restriction which the company will insist upon, to be inserted in every deed when land is sold that excludes the saloon. For more general particulars see advertisement in another column.

Used up ball players and athletes find Johnson's Anodyne Liniment a balm in Gilead.

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